

Zion's Herald

W. Baldwin 805 Broadway

VOLUME LXVIII.

BOSTON, WEDNESDAY, NOVEMBER 5, 1890.

NUMBER 45.

Zion's Herald.

PUBLISHED WEEKLY BY THE
Boston Wesleyan Association,
86 Bromfield Street, Boston.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All station preachers in the Methodist Episcopal
Church are authorized agents for their locality.
Price, including postage, \$2.50 per year.

Specimen Copies Free.

THE CURRENT ISSUE.

Three of our Bishops grace the first page this
week: Bishop Warren gives a graphic description of
"A Run in the Rockies"; Bishop Mallalieu mourns
"The Decadence of the Pulpit"; and Bishop Walden
tells what "A New Englander in Chili" observed con-
cerning the self-supporting missions in that south
country.

On page 2, Rev. Matthias S. Kaufman wisely calls
attention to some valuable "Helps towards Holiness."
"Dirigo" portrays some of the characteristics of
Evangelicalism in the "Letter from Maine." Rev.
B. W. Gossett offers an important word regarding the
"why" of "Denominationalism." Two interesting
remembrances are gathered under "Centennial After-
math."

"Ex-Silox" sends his periodical "Philadelphia
Letter," and "Evelyn" again refers to "That Vermont
Conference Letter."

"The Short Story of a Day Window" is pleasantly
told by Anne Patterson Graham, on the family page;
and Margaret J. Bidwell's sketch of "Jack" records a
sad but true state of things in our cities.

The report of the annual meeting of the New
England District Epworth League at Providence, by
Rev. F. N. Epham, will be read with interest and
enthusiasm.

The regular departments are well filled.

The Outlook.

It is proposed to try the double pneumatic
tube system between New York and Phila-
delphia, for the rapid transmission of pack-
ages. The tubes, which will be laid under-
ground, will be made of copper, two feet in
diameter, with switches for way stations, and
provided with cars which will be propelled, it
is expected, at the rate of four miles a minute,
the problem of stopping the same being
solved by compressed air. Mr. S. F. Leske
is the inventor of the proposed system, and a
preliminary section will be soon constructed
between Newark and Jersey City.

There are some 3,000 men—chiefly Jamaica
negroes—at work on the Nicaragua Canal,
and about \$3,500,000 have been expended
thus far. The tedious preliminary work, of
deepening the harbor channel, clearing the
ground, constructing houses, railroads, ma-
chinery plants, etc., is well advanced, and
excavation is about to begin. Most of this
lies through a region of light, gravelly soil
which will be easily handled. The rock-cut-
ting on the east side—two and a half
miles in length and from 150 to 200 feet per-
pendicular height—offers no difficulties which
dynamite cannot conquer, and will cost from
ten to fifteen million dollars. The material
excavated will be utilized in the construction
of dams, ocean piers and canal locks. The
enterprise is in good hands, and when work
is fairly begun on the ditch, progress will be
rapid.

Cuba is eager for commercial reciprocity
with this country. Her business men are
pleading with the Spanish government for
immediate action. There is certainly ground
for this anxiety when it is considered that we
import from that island sugar and tobacco to
the extent of \$51,000,000 yearly, while the
volume of our exports is only from \$10,000-
000 to \$12,000,000—an inequality against
which the McKinley bill made special pro-
vision. The tobacco merchants are especially
excited lest our market should be suddenly
closed to them—which would mean ruin to
their industry and beggary "to thousands of
souls dependent for a livelihood on the fac-
tories." They unite with the Havana Cham-
ber of Commerce in petitioning the home
government to repeal the Spanish law of
commercial relations of 1882, and that their
tariff be so revised as to permit this country to
pay for the tobacco and sugar it consumes
with the goods which it produces. In other
words, they ask that our flour, lard, machin-
ery, hardware, and other articles be admitted
free, so as to increase our exports to Cuba by
about \$40,000,000. If their petition be granted,
the far-sighted wisdom, at least, of the
framers of our much-criticized tariff enact-
ment will be vindicated.

A new organization was formed in this city
last month—the Industrial Alliance—com-
posed of citizens who sympathize with Social-
istic, Nationalistic and Labor movements,
and who propose to advance their purposes
politically, not by naming their own candi-
dates, but by supporting nominees of either
party who will agree to uphold their principles.
These latter are set forth in twelve ex-
plicit statements, prefaced by an expression
of conviction that "the time has come when
the principles of co-operation should super-
sede our present business methods." "Gov-
ernmental control of railway, telegraph, ex-
press lines, and all other natural monop-
olies;" "municipal control of street railways,
gas and electric lighting, and all other local
natural monopolies;" "an eight-hour labor day
for public employees; governmental issue of
money" without the intervention of private
corporations;" legislative reduction of the
hours of labor of women and children; the
amendment of convict contract labor laws;
the taxation of real estate held for speculative
purposes, "to its full rental value;" "mak-
ing it illegal and penal to employ private
armed bodies, such as the Pinkertons; abol-

ishing the poll tax as "a condition precedent
to voting;" and insisting on annual rather
than biennial elections—are the principal
planks in the new platform. The Alliance
proposes to organize branch clubs, enrol mem-
bership, scrutinize party platforms, interro-
gate candidates, watch the record of the
members of the legislature and print the
same in connection with circulars, keep an
eye on caucuses, and, finally, to start a weekly
organ. The new organization, in short,
proposes to be aggressive in every legitimate
way, and will doubtless gain adherents to a
part, at least, of its policy. Many will stand
aloof, however, on the ground that it demands
too much.

Prof. Koch, of Berlin, is confident that he
has discovered the tuberculosis-bacillus, and
that the lymph which he prepares for the in-
oculation of those afflicted with phthisis, not
only kills the parasite immediately, but re-
stores the patient and fortifies him against
further invasion. Those on whom he is now
experimenting have signed papers to the effect
that they submit to the treatment of their
own free-will, and that Prof. Koch is not
responsible should the result be fatal. Eminent
medical authorities, like Prof. Leyden, for
example, have expressed confidence in the
new discovery, and believe that it will
take rank with the foremost discoveries of
the present century. Unfortunately the
lymph is very costly, and unless purchased by
different governments for the general bene-
fit of humanity, will be available for the
wealthy only.

The utterances of Mr. Gladstone are notable
as indicating the deliberate policy of the Lib-
eral party in England when it shall return to
power—a policy which will probably not be
seriously modified even in the event of its
leader's death. From these utterances we
learn that the Liberal party will not yield
an iota to the Pope in his demand for the res-
toration of temporal power; that it will cur-
tail the naval and military expenditures of
the government; that it will favor the autonomy
of outraged Armenia; that it will en-
deavor to make the authorities of Russia re-
alize how abhorrent to all Christian govern-
ments is its system of internal oppression
and its attitude towards the Jews; and that,
in addition to home rule for Ireland, it will
take a decided stand on seven test questions
—that of temperance; of a working day of
eight hours; of disestablishment in Scot-
land; of disestablishment in Wales; of woman
suffrage; of home rule for Scotland; and
of allotments. This is a well-defined pro-
gram, having vital relations with the prosper-
ity of Great Britain. It will not be long
before it will be practically submitted to the
votes of the people.

At the meeting of the board of managers of
the Columbian Exposition to be held in Chi-
cago, Nov. 18, one hundred and fifteen ladies,
"presumably the fittest representatives of
the sex that the different States afford," will
be present as members of the board. The ap-
pointment of these lady managers has been
approved by Secretary Windom, and their
duties will be assigned to them by President
Palmer. Among many interesting features
of the proposed Fair is that of a \$1,000,000
Art Gallery, with Mr. Marquand, president
of the Metropolitan Museum at New York, as
director. The building will be a permanent
one, and not surpassed in its construction by
any in the country. The present Art Insti-
tute of Chicago will constitute the nucleus of
this department of the Exhibition.

The frequent outbreaks of late in the Swiss
canton of Ticino have been due to the fact that
the Liberals or Radicals are now in a majority,
and the Conservatives or Ultramontanes,
who have held the government for seventeen
years, refuse to yield and are maintaining
themselves in power by unscrupulous meth-
ods. In September last, the Radicals, being
unable to gain their rights by the ballot-box,
resorted to force and seized the arsenal and
other public buildings. The federal govern-
ment interfered, and sent a body of soldiers
with a commissioner who dispersed the pro-
visional rulers and himself assumed control of
affairs in the name of the Republic. He then
called upon the people of Ticino to vote, on the
5th of October, on the question of
amending their cantonal constitution. Though
the Conservatives did their best, they polled
only 11,867 votes, while the Radicals polled
11,956—a majority in favor of revision. Not-
withstanding this fact, the federal commis-
sioner saw fit to reinstate the Conservative
government, on the ground that it had been
illegally overthrown, and must therefore be
sustained in office until the next elections.
But though reinstated in power, the Ultra-
montanes were unsuccessful in their protest
to the federal government against the pro-
posed constitutional revision. The federal
council sustained the majority. As soon as
the Liberals obtain by election the rights to
which they are entitled and the proposed
amendments are adopted, the disaffection will
probably cease.

Commissioner Morgan, of the Indian Bureau,
writes encouragingly, in his annual report,
of the progress which is being made in convert-
ing the American Indian into the Indian
American. The process of breaking up tribal
relations and the reservation system, and of
settling the Indians on homesteads as citizens,
is necessarily slow; last year 13,000,000 acres
of the aggregate 116,000,000 acres of reserva-
tion lands were ceded, and agreements entered
into for the cession of 4,500,000 acres more;
but though slow, the process is radical and
sure. In the matter of education the Com-
missioner reports that a little over one-third
of the school population is enrolled. The
chiefs plead for more and better schools. In-
dustrial education has received especial atten-
tion. "Competent instruction," says Gen.

Morgan, "is now given to boys in black-
smithing, broom-making, carpentering, dair-
ing, farming, fruit culture, harness-making,
printing, tailoring, tinsmithing, shoe-making,
stock-raising, wagon-making, and wheel-
wrighting, and to girls in all the ordinary du-
ties of housekeeping." Such a catalogue of
useful trades and handicrafts suggests a hope-
ful solution of the Indian question.

A RUN IN THE ROCKIES.

BISHOP WARREN.

BEING ON A BIT OF larger circuit work that
takes me nine hundred miles over a part
of the Denver & Rio Grande Railway, I wish
to report to such dwellers in the plains as
have not exterminated their capability of en-
thusiasm and perception of the sublime by
disuse, some of the lavish glories of these
mountains.

After skirting the eastern face of the Rockies
for one hundred and seventy miles, close
to the base of such mountains as Pike's Peak,
14,147 feet high, we strike straight west from
Chuchara to cross the successive ridges that
intervene between the Atlantic and Pacific
watersheds. The Rockies are not a single
range of lofty elevations dividing the con-
tinent into two parts, but are

A Great Entanglement of Ranges.

one after another, like waves of some vast
prehistoric sea commanded to stand firm at
the instant of its most violent tossing. The
white spray of the summits was frozen into
ice and snow, and is so attractive that the
spray of two oceans still loves to journey
thousands of miles to visit its kindred again.

Going west we skirt the base of the twin
Spanish Peaks called by the Indians the
breasts of Wahatoya, beautifully white, and
nourishing the whole country with life-giving
streams. We are first to surmount the Veta
Pass, 9,393 feet high. The Pass is 320 feet
higher than Mt. Washington, which would be
but a mole-hill beside the grand peaks that
stand all about us. Our railway does not
work up these heights by slow rack-work of
cogs, but chooses such ways and grades that
the train can dash up at full speed. This
gives a change of view at every moment. One
can see both sides of the road from any win-
dow. The different curves are bewilderingly
various. Sometimes one is called the mule-
shoe; the sides may be several miles long,
battered into every kind of sinuosity, and at
the toe a train of six cars doubles itself on a
curve of extremely short radius; in one place
there are two mile-posts only one hundred
feet apart horizontally, in another place one
can look over five lines of the road across
which one could walk much sooner than the
train can go round. To be whirled up these
curves and look over a widening landscape
that is bounded by dozens of mountains is ec-
stasy. To stand on the back platform and be
whirled down is the delightful old game of
"snap the whip." You do not reach out the
rear windows and shake hands with the en-
gineer, but the proximity is strongly sug-
gestive.

Colorado has thirty mountains a little over
or a little under 14,000 feet high. At the
crest of the Veta Pass, Mt. Blanco rises more
than 5,000 feet above us. One often passes
through

A Summary of Geology

in an hour. Rocks—igneous, sedimentary,
and every other kind, in every conceivable re-
lation—thrust themselves into notice. The
opportunities for studies in color surpass any-
thing I ever saw. There is less brilliant red
than in New England, but there is more bril-
liant yellow, making a sunrise on the hills
seemingly bright enough to illuminate the
night. It is intermingled with the green of
the pines and firs, the vivid colors of the
rock, the dazzling whiteness of the snow-
peaks, and the fathomless blue of heaven.
We have just come through a cutting of lava
as gorgeous as the Yellowstone Park. The
wind-carved and water-sculptured canyons
give us sunlight and shadow, till

"butress and buttress alternately
Seem carved in ebony and ivory,"

and
"Tremulous, floating in air, o'er depth of azure
abysses,
Down through the golden leaves the sun was
pouring his splendors."

Once over this Sangre de Christo range,
we come to the San Luis Valley and the Rio
Grande. This valley is larger than the State
of Connecticut, almost perfectly level, arable
almost throughout its entire extent, and in-
credibly fertile. They show you a single
field of grain covering a thousand acres, and
potatoes so large that fifteen of them make
the standard weight for a bushel. Oats yield
one hundred bushels to the acre and weigh
fifty pounds to the bushel. Sink a pipe any-
where sixty feet, and it overflows with deli-
cious water that comes from snow-capped
mountains. Standing on any side of the val-
ley, one can distinctly see the mountains bor-
dering the opposite side. Think of looking
out of your windows in Providence and see-
ing the glories of some higher, snow-crowded
Catakills beyond the Hudson. This plain is
one of many parks, nearly level, situated in
different places among the mountains of
Colorado.

West of the San Luis Park we assault the
continental divide, and come to the head-
waters of the Colorado River, which runs
through

The Most Stupendous Canyon in the World

to the Gulf of California. In other sections
this "wonderful railway runs along the bot-
toms of canyons thousands of feet deep; but
in making this climb it goes along the beet-
ling edge of the top of the Toluca Gorge.
The train comes out of a tunnel and stops on
the edge of the terrible abyss for the passen-
gers to alight and be awed by the grandeur.
In the vast depths of the river rock the tor-
rent rages struggles and foams, but the great
distance makes it seem to be silent.

Long before reaching this point we had met
an engine of which the cow-catcher and for-
ward framework were covered with compact-
ed snow. We were soon in the midst of it,
at a height of more than 10,000 feet, but we
quickly dropped down at the rate of two
hundred feet a mile, into the rich agricultural
valleys and metalliferous hills around Duran-
go. Here the Methodist church and a large
part of the city was burned a little more than
a year ago; but we had the pleasure of dedi-
cating a new and much finer building, free
from debt.

Durango, Oct. 13, 1890.

THE DECADENCE OF THE PULPIT.

BISHOP MALLALIEU.

THE boast and glory of Methodism from
the days of Wesley have been that its
preachers have been distinguished for their
ability in the pulpit. Wesley himself was a
tiresome preacher. For more than fifty years
he averaged more than one sermon each day;
and this in addition to all the other work that
with unremitting zeal he was constantly per-
forming. Wesley believed in utilizing all
agencies for the spread of the Gospel, but he
recognized the fact that

The utterance of the Truth with the Living Voice
is the Divine method for the enlightenment
and salvation of humanity. In most parts of
the world Methodist preachers follow the ex-
ample of the great founder. Perhaps no one
has been able to equal him in the multiplicity
and variety of his labors, but there have been
hosts who have been inspired by his example,
and, according to their ability, have followed
in his footsteps.

In New England there is a manifest ten-
dency to depreciate the importance and value
of the pulpit. For example, there are Metho-
dist churches where there is no service at all in
the forenoon of Sunday, others where the
forenoon is devoted to the Sunday-school,
and in both instances the only preaching ser-
vice for the Sunday or the week comes in the
afternoon of Sunday. Then there are others
of our churches where on each first Sunday
of the month the sermon is omitted, and the
Lord's Supper substituted. Then there are
other churches—and the number is large—
where one sermon each week makes up the
entire service of the kind for the whole week;
and what is worse than all the rest, is that
not many of these churches are favored with
large congregations. In the meantime there
are Sunday-schools, young people's meetings,
prayer-meetings and praise-meetings, which
are used as substitutes for or helps to the
preaching service. The great fact is constantly
lost sight of, that these means of grace are
not specifically of divine appointment in any
such sense as is the preaching of the Gospel
by those who are called of God to this high
and holy employment. They are all good in
their way, and may be employed to excellent
purpose, but they should never be allowed to
crowd or displace the sermon service.

Doubtless one reason why the one service a
week has come into use, is the undue promi-
nence that has been given to the Sunday-
school. It was supposed that if more time
and opportunity were given to the Sunday-
school, its efficiency would be greatly in-
creased. The experiment has been faithfully
tried, and the results have in no sense jus-
tified the hope and prophecy. It is really
doubtful if the Sunday-schools of to-day are
more useful and influential than they were
twenty, thirty, or forty years ago. There are
more facilities and helps than formerly, but
the results in spiritual growth are not more
marked and extensive than in other years. It
is often the case that now, in churches where
there is but one preaching service, the Sun-
day-school is tasked on to that service either
as a prefix or suffix, while the whole after-
noon has no service of any kind, and is left
open to sloth, idleness, and misuse, if not
desecration. Two consequences follow as a
natural result. The first is, that with so
much idle time there is a constant temptation
to self-indulgence and the use of the holy day
for other than purely religious and spiritual
purposes. The people become careless, and
drift insensibly into habits that are thorough-
ly destructive to all that is best in the relig-
ious life. In the second place, many are de-
prived of an opportunity to attend the preach-
ing service at all when there is but one a
week. Many working people, many who have
families, many who are employed as servants,
must go to church when their duties to others
will permit them to be absent. With two
preaching services, nearly all will have an
opportunity to attend one of them; but when
there is but a single service, the chance is
greatly diminished. Besides this, the more
a religious duty is neglected, the less inter-
est will be taken in it, until neglect becomes
a habit, and at last it becomes an easy thing
to discard the duty altogether. The loss of
power over the people experienced by the
pulpit is largely its own fault. If by its own
consent it gives way and suffers itself to be
displaced by some human means or agency of
secondary importance, it must suffer the con-
sequences. "If people do not respect them-
selves, no one will respect them," is a proverb
that has a wide application. If the pul-
pit consents to its own humiliation, not to say
degradation, if it puts itself on the plane of
the praise-meeting and prayer-meeting, it
loses at once its vantage-ground, and is shorn
of its influence.

But let it be remembered that

The Power of the Pulpit

depends upon something more than the fre-
quency of its efforts. There must be grace,
culture, whole-souled devotion, and an all-
absorbing purpose to glorify God in every
way and at all times. The indolent, self-
seeking, careless, purposeless, graceless
preacher will have neither power nor useful-
ness—preach as often as he will. If the
preacher be called of God, if he have gifts

and graces, if he have learning and culture,
if he throws himself into his work with utter
devotion of soul and body to fulfill the
thought of God in calling him to the minis-
try, then the rule should be at least two ser-
mon-services every Sunday of the year.
There may be exceptions in the case of large
churches where a whole service is required
for the proper administration of the sacra-
ments, but still the rule should stand. In
country places there ought to be the two ser-
vices on Sunday, and on week days there
ought to be occasional sermons in the school-
houses and in private dwellings. And there
are some city appointments where there
ought to be out-door preaching on street cor-
ners and other public places, according to the
example set by John Wesley himself.

It is not for long sermons that the plea is
made. It were better that, with the rarest
exceptions, they should not exceed thirty-
five or forty minutes; but they should be
crisp, fresh, full of vitality and virility, full
of divine truth, born out of a loving heart
enriched by the experience of full salvation,
compassing in the course of years the widest
scope of gospel truth, and, above all, in-
spired by the Holy Ghost. Put two such ser-
mons by such a preacher, as already sug-
gested, and the remedy for the decadence of
the pulpit will have been found.

Would to God that every Methodist preacher
the wide world round might realize his
high vocation, and with a deathless purpose
to proclaim the Gospel, make his pulpit a
place of power mightier than the throne of
the monarch, a place of power mightier than
the modern press, a place where God himself
shall speak through human lips to the hearts
of men, and by the help of divine grace
bring them in humble submission to the feet
of Christ.

A NEW ENGLANDER IN CHILI.

BISHOP WALDEN.

WHILE holding the Vermont Conference in
1887, my attention was drawn to one of the
younger members by a request for his appoint-
ment to a church in the opposite part of the Conference
from where his work had been. The chief plea
was that he, being a successful revivalist, was just
the man needed. He had not been long a member of
the Conference, but had made a good report for him-
self by his earnest preaching of the Gospel and fidelity
as a pastor. Churches are not anxious to have
revivalists for pastors, but any one may
gladly welcome the revivalist who is likewise the
successful pastor. Time was when almost every Metho-
dist preacher combined in himself these two effec-
tive elements in some helpful degree; that the trend
is again in this direction is a most hopeful fact.
Methodism is not so exclusively a revival movement
now as formerly, but without this element it never
has had, never can have, real success. The request
of the church referred to was complied with, and
justified by the results. But the pastorate only contin-
ued a year. In April, 1888, moved by convictions of
duty, he, in response to a call to the "self-support-
ing" mission work, went with his wife to Chili in
Conception two full years, and has done two years of
hard and incessant labor.

I was glad to meet him and his wife, who is a true
helpmeet, in Conception last August. I am glad
to meet successful revivalists in any mission field in any
country that is nominally Christian. The evangeli-
zation of the Roman and Greek churches does seem
to be

A Stupendous Work,

if not almost hopeless; but is it greater or less hope-
ful than their overthrow? One result or the other
must come in time, and he who carefully compares
the Roman Church in our own country with what it
is in the Spanish-American States, or this church in
England with what it is in Spain or Italy, must come
to the conclusion that it is susceptible of change for
the better. These differences in Romanism result
from the modifying influence of evangelical Chris-
tianity. May not one be almost warranted to be-
lieve that the evangelization of this old church is
more probable than its overthrow? If this be so,
what a field for the revival of Methodism! Al-
ready a revival era is being reached by our church
in Mexico and the South American Mission. When
the work in Chili comes into normal relations, the
revival will be common there. Brother Arms, having
learned the Spanish, if he could be relieved of school
work, would, without doubt, soon be gathering the
fruits of an evangelist and successful pastor.

In his recent letter to ZION'S HERALD Bro. Arms
has given interesting information in regard to

The "Self-Supporting" Work at Conception.

Much that he states is really indicative of the new
life imparted by his own activity. The new chapel
which was nearing completion when I was there a
year ago, was greatly needed. We held a service in
the main school-room that was a season of spiritual
profit, but it had not been deemed practicable to
worship there steadily on the Sabbath. It was, how-
ever, used for the Sunday school. The Methodist
society, organized by Rev. Dr. Lowrey, in 1887,
though composed chiefly of the teachers, had ceased to
be; but since the opening of the chapel a society
has again been formed. It seemed to me that there
was an inviting field in Conception for direct mis-
sionary work; but Brother Arms, though he yearned to
do this, was too much burdened with other duties.
In addition to the care of the school, which was task
enough for any one, even in good health, he super-
vised the erection of the new building. Could he
give his time and strength to missionary work, no
doubt there would be blessed results, but that would
necessitate a new principal for the school and a pro-
vision for the missionary's support from "indige-
nous resources" which have not yet materialized here,
or from other resources if such may be had.

The "self-supporting" schools at Conception differ
from the others of this class in Chili in the fact
that the one for boys is entirely distinct from the
one for girls both as to building and management,
the former being in charge of Brother Arms, the
latter of Miss Helene Neissmann, a young woman
from Germany, who was converted in Coquimbo
—a most earnest Christian, especially solicitous for
the religious instruction of the pupils. Her assistant
teachers were the Misses Emma Grant and Elena
Martin, the latter a Chilean by birth. The assistants
in the boys' school were Mrs. Arms and the Misses
E. K. Hard, Mary Stout and Mary James—the latter a
daughter of an English Wesleyan family in Coquimbo.
Miss Grant has been in the work six years and
Miss Hard four years. In August, 1889, there were
98 boys enrolled, from seven to seventeen years old,
representing seventy families. Of these families 36
were pure Chileno, 5 English or Scotch, 5 Germans,
5 French, 6 German-Chileno, 5 Anglo-Chileno, 4

Irish-Chileno, 3 Franco-Chileno, and 1 Swedish-
Chileno. There were 64 girls enrolled, from seven
to eighteen years old, representing forty families—
19 pure Chileno, 13 foreign, 5 Anglo-Chileno, 3 Ger-
man-Chileno. A large proportion of the foreign and
a considerable proportion of the mixed families of
the city were represented in the schools. Of the 110
families who are patrons, some have a leading position
in society.

Rev. W. A. Wright inaugurated the work in Con-
ception in 1878. The fact that there have been a few
conversions where the school was the engrossing
matter, seems to indicate that the field would have
been

A Fruitful One

for more direct missionary effort. Hence it is no
surprise that the preachers have been pleading to be
relieved from the school-room and allowed to preach
the Gospel; nor that some, weary with teaching,
have sought other fields; nor that those who remain
are asking for some provision for their support while
they go out into the inviting fields. One proposition
is to take from the income of the schools the
rental value of the school-property, owned by the
committee, and devote it to the support of mis-
sionaries. This may be possible to a limited extent,
and if so, it is to be hoped that it may be done, for
Chili can be evangelized sooner than any other West
Coast, South American State. But how "indige-
nous" is such support? The rent would be from
property paid for chiefly by Methodists in the United
States; the income of the schools is money earned
almost exclusively by Methodists from the United
States. The patrons of the schools do not contrib-
ute to a cause, but pay for service rendered. Would
not these missionaries be supported as really, if not
as directly, from the United States as the Methodist
missionaries in the Argentine Republic? If there be
a difference, would it not be this—that the money
sent to Argentina is a free-will offering, while that
taken from the income of the schools is exacted by
rule to meet the exigencies of a system?

This work in Chili has been quite as successful as
there was ground to expect. There have been hard
labor, great personal self-denial, many sacrifices, and
an untiring devotion on the part of those who have
given themselves to this service. Of necessity

The School has been the Engrossing Thing,

and religious work incidental. No Methodist should
be indifferent to the success of schools of a Protest-
ant type in a Romanic country, and all may rejoice
that some souls have been saved. The thing to de-
plore is that missionary re-enforcement from our
church at home is at present held in abeyance. The
movement is not without its lessons, and among
them this, that the school-work in all our missions
is nominally Christian countries may in the main be
made self-supporting; and in this case what may
be should be. After having studied these fields, I see
no reason why the schools of the Parent Board and
Woman's Foreign Missionary Society may not be
made in the main self-supporting in Mexico, Uru-
guay, and the Argentine Republic, and that at no
distant day, and thereby reach a more hopeful class
of natives than now. It would require a larger in-
vestment in property, but that would be a wise outlay
of mission funds. The church will do well to study
the "self-supporting" work, and, allowing the theo-
retical to enervate as it will, conserve and profit by
the practical results.

The Religious World.

—Miss Anna E. Johnson, of Bryn Mawr Col-
lege, has gone to Paris to become a worker in the
McAll Mission.

—Emperor William has given \$500 to the Stutt-
gart Foreign Missionary Society for the work in
Cameroun, Africa.

—Rev. Thomas Nightingale, one of the oldest
and most honored of the English Wesleyan minis-
ters, passed away recently.

—The will of the late Newton Case, of Hart-
ford, Conn., bequeaths half a million dollars to
Hartford Theological Seminary.

—About \$2,500 have already been received in
answer to the appeal for the erection of a German
Lutheran Memorial Church in the city of Rome.

—Old John St. Methodist Episcopal Church,
New York city, of which Rev. Dr. W. W. Bowditch
is pastor, appropriately celebrated its 124th anniversary,
Oct. 26.

—Rev. Dr. Charles F. Thwing, pastor of Ply-
mouth Church, Minneapolis, has been elected pre-
sident of the Western Reserve University at Cleve-
land, Ohio.

—Rev. Augustus Webster, the oldest Methodist
Protestant minister in Maryland, and pastor emeritus
of St. John's Independent Church, died in Balti-
more, Oct. 26.

—A telegram has been received announcing the
death, by cholera, of Rev. A. J. Maxwell, formerly
our publishing agent at Lucknow, and treasurer of
North India Conference.

—Dr. Griffith, in a recent speech for the Baptist
Publication Society, said: "It is proposed to have
a parlor-car to traverse the Northern Pacific Road,
with colporteurs and Sunday school supplies."

—Rev. Dr. James M. Sherwood, editor of the
Homiletic Monthly and the *Missionary Review*, died
in Brooklyn last week. He was preaching in Trinity
Presbyterian Church. He was stricken with a fatal at-
tack of paralysis.

—The Union Congregational Church of this
city, Rev. Nehemiah Boynton, pastor, dedicated its
Union Hall on Oct. 22. The basement of the church
has been finished and furnished, at an expense of
over \$5,000, for entertainments, with a gymnasium
for the boys in a separate room.

Miscellaneous.

HELPS TOWARDS HOLINESS.

REV. MATTHIAS S. KAUFMAN.

DEEPLY feeling the need of a better Christian experience and more spiritual power in order to meet the demands of my heavy charge, I have been re-investigating with intense interest the Methodist view of Scriptural holiness. It is very gratifying to find our literature upon this subject so abundant, and much of it so superior in style and depth, in clearness and force, in heart-searching directness and in practical, tender, sympathetic persuasiveness. I am aware that a particular author may be especially helpful to one person and make little impression upon another. Much depends upon the reader's mental peculiarities and moral status. However, having been greatly benefited by certain writings, I feel impelled to call brief attention to them as worthy of examination, trusting that they may prove as valuable to many others as they have to myself.

Wesley on "Christian Perfection" has been our recognized standard upon this doctrine. It commends itself to me by its calm, strong logic; its honest adherence to Scripture; its critical testing of actual experience; and its condensed wisdom of instruction to the seekers and professors of perfect love. Many grievous difficulties, which disturb our churches to-day, would be removed if the well-balanced, judicious, charitable counsels of this little book were heeded.

"Love Enthroned," by Daniel Steele, D. D., is the modern classic on "evangelical perfection." This work is evidently the product of a trained, scholarly theologian, who possesses the inestimable additional advantage of distinct, personal experience of the truths he so forcibly presents. Its clear and positive merits win your confidence, and make you willing to follow such competent leadership. It has rendered me most excellent service.

"Imago Christi," by Rev. James Stalker, although not technically treating this specific subject, is, to me, one of the very finest devotional books for heart and life that it has ever been my privilege to read. If Christlikeness includes all that is possible in human character, then this rich volume may be classed with the best helps to the highest religious attainments. No author of my acquaintance manifests such intimate and perfect appreciation of the real Christ of Palestine in all His relations to the every-day life of mankind. He seems to have associated with Christ in some such friendly intimacy as that of St. John, so that his charming chapters are filled with the true spirit of our Divine Example.

Prof. Drummond's "Greatest Thing in the World" has been a prolonged bugle-blast, rousing the energies of my soul to earnestly aspire after that supreme love which "thinketh no evil" and "seeketh not her own."

Bishop Foster's writings have an unusual fascination for me, but in my present state of mind I am particularly delighted with his "Philosophy of Christian Experience." The last three lectures, touching facts of Christian experience subsequent to regeneration, are more thoroughly satisfactory to me upon this great doctrine of our church than anything I have ever seen before. They dispel doubt; they marvelously strengthen faith in the foundations of our cherished view of the richest religious experiences; they suggest wise and practical remedies for the unseemly dissensions which too often disturb the peace of our Methodist Zion.

How much we all deprecate strife—especially when it casts a shadow upon that which is choicest in our Christianity! It cannot fail to grieve the hearts of all who are yearning after complete oneness with Christ and the truest prosperity of His cause. Would that we as ministers of a magnificent Gospel might be enabled to lead our churches into "a more excellent way"—even the "way" so grandly marked out in that splendid thirteenth chapter of Corinthians.

OUR LETTER FROM MAINE.

"DIALOGUE."

TO a citizen of the Old Bay State, Maine was formerly known as "Down East," and looked upon by many as not much of a country anyway. What is now one of the noblest and best States in the Union, was once the "Province of Maine"—a sort of "annex" to old Massachusetts. In spite of the protests and solemn admonitions of the mother, the daughter, in 1820, seceded—set up housekeeping for herself—and has since proudly vindicated her right to an independent State government. Maine is a grand old State with a glorious record. It may have been guilty of some sins; but it never was Puritanical enough to hang the Quakers or banish the Baptists, or superstitious enough to organize ecclesiastical courts to try her witches. It is true the "standing order" made a gallant, chivalrous fight against the invasion of her territory by heterodox Christianity as taught by Methodist and other religious heretics; but the "pipe of peace" has long since been smoked by the chiefs of these old contending parties, and order reigns from Kittery to Calais.

What is known as evangelical Christianity is

The Predominant Sentiment

among the people of the Pine Tree State. Leaving out the Catholics, who have quite a following among the French and Irish in most of our cities, at least seven-eighths of our population who attend church at all worship in evangelical churches. Along the lines of evangelical work in Maine for the last three-quarters of a century, Methodism can make its boast without danger of fostering pride or falling from grace. Our modes of social worship, once so distasteful to other Christian churches, especially to the standing order, have quietly worked their way into the prayer and conference rooms of nearly all of them. Instead of the cold and chilling formalities of the days of yore, these sister churches at their social gatherings sing our cheerful songs; their women, instead of "keeping silence in the churches," speak and pray like other people, and the responsive "amen" neither frightens the children nor causes a stamped from the deacons' seats.

Methodism in Maine, as in other States, has not only had to furnish its own recruits, but her converts have always been thought

worthy of a place in other churches—when ever they could get them. In a county conference a few years since, a Congregationalist minister in reporting members received said, so many by profession, so many by letter, and so many by "capture from the Methodists." Well, we don't want to see any of our Congregational or Baptist churches dying out for want of members, so we read the thirteenth chapter of Corinthians, and keep up fraternal relations.

Maine Methodism has

Always Been Progressive.

It is true we have some very excellent people who stand in constant fear that the church will be ruined by worldliness, spiritual pride, church fairs, or something else; but a large majority take a common-sense view of all these matters and favor every advance movement that tends to conquer the world for Christ and spread Scriptural holiness through the land.

Upon the question of lay representation in the General Conference the people's vote in the churches stood more than three to one in favor of the change; and probably no two men in New England favoring this change put into that canvass more effective hard work than the late Dr. E. Clark, of Portland, and Gen. J. J. Perry, now of the same city. The Maine Conference held at Augusta in May, 1870, and presided over by the great and distinguished Bishop Simpson, was the last Conference to vote on the question. A careful canvass of the votes cast in the other Conferences developed the fact that this Conference held the final decision of the whole question in its hands. This, of course, produced intense excitement, especially on the part of the friends of the measure, which remained at fever heat until the final vote of yeas 69 to nays 31 was declared, which made a constitutional majority, and forever settled a great and important question which had agitated the church for three-quarters of a century and lost from its ranks over a hundred thousand members.

The Extension of the Time Rule

of the pastorate from three to five years was not so generally favored; whether or not it will hereafter be popular with the people, depends more upon the ministry than the laity. A preacher that has the ability to sustain himself five years in one place will be likely to remain that length of time—otherwise not. The Methodist itinerancy is the best system ever devised both for clergy and laity; yet, taking into account the great expense, loss of time, and other undesirable, disagreeable things connected with a removal, it is not always best to have too much of a good thing. The Methodists of Maine believe in bishops and presiding elders; yet in the appointment of pastors they have an idea that they understand their own wants and interests equally as well or better than these church authorities, and in this regard, in justice to all concerned, it should be said they have had but little cause for complaint. Bishop Asbury, *clarum et venerabile nomen*, could remove a minister from the Penobscot Valley to the Green Mountains in Vermont, as he once did, simply because the latter had some ideas of matrimony, and both minister and people would stand it; but these were some of the "good old times" when "single-blessedness" in the ministry was counted a much greater virtue than at the present.

In conclusion, justice requires me to say that a more heroic, self-sacrificing, faithful ministry can nowhere be found than in the two Maine Conferences; and between them and the churches they serve there is the most perfect harmony. And this pleasant condition of things, in a great measure, is the result of a free interchange of thought and feeling between preachers and people in relation to the fields of labor to be occupied and the preachers who are to be appointed to them. In spite of the numerous transfers from the Maine and East Maine Conferences to other States and Territories, in spite of the long train of emigrants that annually leave Maine, bound for other parts of the country, Methodism as a great religious, moral force takes the lead, and under the old flag is marching on to new and greater conquests for the Master.

DENOMINATIONALISM—WHY?

REV. H. W. CONANT.

HOW is it that so many of our Methodist children leave our church and unite with other denominations? Various answers may be given, but some are so manifest that they deserve special mention. The first to be noted in this list is the lack of a denominational spirit in Methodist homes. If members of our church are indifferent to its interests, to its doctrines, usages, and discipline, can there be any wonder that the children are like-minded? What can be expected of those who go out from the parental teaching that "it doesn't make any difference what church we belong to, if we are only Christians?"

The Methodist Church was raised up "to spread Scriptural holiness over these lands." This is the basal stone in the difference between its members and those of other denominations. The knowledge of sins forgiven is not only Bible doctrine—it is distinctively Methodist. Why, when a boy of fifteen winters, I began to testify that God for Christ's sake had forgiven my sins, my Congregational neighbors were shocked at what to them seemed such extravagance, bordering upon blasphemy. What I had found to be a fact in my experience and witnessed to by the Spirit of adoption crying, "Abba, Father," was to them fanaticism. Did they tell me so? Yes; with a gravity and earnestness that made my faith stagger. In the Methodist Church I found the doctrine taught, and better still, enjoyed. It was Bible doctrine, reduced to practice, and my soul instinctively knew where its church home was. How did I find it in the Methodist Church? First from the lips of my sainted mother. How gladly I remember the kind and instructive words she uttered when, in a fit of desperation, I was on the point of giving up "my hope" because of the fear that I had been deceived. She and my only and now sainted sister were the only Methodists in the place, and they knew the value of the teachings of Wesley and Fletcher.

In that home there were Methodist books and periodicals. Ah! what a mistake it is not to have Methodist literature in our homes! I have seen so many Methodist homes without a Methodist paper or periodical, or anything

else pertaining especially to Methodism, that my heart has been made sad. And, more than this, the denominational press of other churches enters. It is out of such homes that the children go into other churches than that to which their parents belong. I am acquainted with one Methodist church where only one denominational paper is taken, and if the present demoralization continues a few years longer, there will be no Methodist church in the place. There is almost no denominational spirit in the church.

Is there any remedy? Certainly. Let the preachers be Methodists. Let them teach the congregation, the Sunday-school, and the church the distinctive advantages of our church. Let them tell what a great missionary church it has been, is now, and will be in the future, if we are true to God. In many of our little country churches there is no conception of the grandeur of Methodist enterprises, and this keeps them solitary in their weakness. If they can be brought into the knowledge of the magnitude of the family and its multitudinous work, they will cease to be lonely, and rejoice to be counted worthy of membership in such a great working force for God and humanity. And they'll sing:—

"I'm Methodist born,
And Methodist bred . . .
And shall be till I die."

Let ZION'S HERALD make itself known in every home connected with our churches and Sunday-schools in New England, and half the battle in this field is won. Let the grand men who compose the Wesleyan Association put, through the pastors of the several churches, a circular which shall show the relation of Zion's HERALD to the present and future of Methodism in this section. Into every home, and new zeal will be inspired, indifference will be banished, and the dear old HERALD will not only double its subscription list, but greatly multiply its usefulness and power. Do this, and the denominational spirit will be manifest in Methodist homes.

OPPORTUNITY.

In a tale Arabian
We read how a certain man
Watched long with yearning eyes
At the gates of Paradise.
Year upon year did he hope
That the golden bars would open,
Hearing sweet strains outfloat,
Low note upon silvery note,
And catching the scent on the breeze
Of the flowered pomegranate trees;
But never with murmuring
Did the great gates backward swing.
Though his eyes were heavy with sleep,<
Yet still his watch did he keep,<
Till there came an hour when he thought,
"Forsooth, it can harm me naught
If I close my aching eyes
By the gates of Paradise."
To take but a moment's rest
From his weary, weary quest;
But lo! as he slumbered, wide
Did the golden gates inward slide,
So his lone, long watch was vain,
For they never opened again.
—Clinton Scollard.

CENTENNIAL AFTERMATH.

Methodism in Framingham.

Rev. W. S. Jagger sends the following sketch of early Methodism in the town of Framingham, taken verbatim from "A History of Framingham, Massachusetts, from 1630 to 1847," written by Rev. William Barry, and printed in 1847. Mr. Jagger says: "We learn from this that Methodism in Framingham antedates by two years the Centennial of New England Methodism in Boston last week. Perhaps the date given is familiar to our church historians; but it was a surprise to me, and possibly it may be of interest to others."

"The Methodist Episcopal Church in Framingham was instituted in 1788, by the labors of the Rev. John Hill, from Virginia; at which time it consisted of seven members. They were, Isaac Stone, Benjamin Stone, and Jonathan Hill, with their wives, and Matthew Stone. They first assembled for religious worship in a private house belonging to Mr. Benjamin Stone, in the N. part of the town; his widow survives, and occupies the same house. For several years this society was visited by various preachers, among whom were Jesse Lee, Bishop Asbury, Ezekiel Cooper, George Pickering, and other 'pioneers of Methodism in New England.'

"Without a regular ministry, they maintained, with few interruptions, their weekly meetings, until 1822, when an interesting revival increased their number to thirty. At this period the church was incorporated with the Needham circuit, and became one of the places of regular appointment for preaching. In 1833, the society commenced the erection of a house of worship, near the house of Mr. Benjamin Stone, which was finished in Sept., 1834. The dedicatory sermon was preached by the Rev. Abel Stevens, of Boston, then only 19 years of age. An incident connected with the age of the preacher is remembered with much interest. The Rev. Dr. Kellogg was present at the service. When, at its close, the youthful speaker descended from the pulpit, the venerable patriarch rose from his seat at the altar, and laying his hand upon the young man's head, said, with much feeling and impressiveness, 'Let no man despise thy youth.' The society was legally organized the same year. In 1844, for the better accommodation of the inhabitants at Saxtonville, the house was removed to a central part of the village, and an addition was made to its dimensions. A neat and convenient parsonage has since been built, which is in the occupation of their present pastor.

"The preachers who have successively ministered to this society, since the erection of their house of worship, are as follows, viz.: C. Vergin, Peter Sablin, N. B. Spaulding, Paul Townson, Thos. Tucker, L. P. Frost, Geo. Pickering, Willard Smith, N. S. Spaulding, and Chester Field, the present pastor. To the attentions of Mr. Field, the reader is indebted for the particulars of the above sketch."

Beginnings of Methodism in Square Pond, Conn.

MR. EDITOR: Your "Historic Milestones of Methodism in New England," in ZION'S HERALD of Oct. 22, reminds me to send you a few items which I am sure will be of interest to your readers, referring to the beginning of Methodism in this place (now Crystal Lake, but until recently Square Pond) in the town of Ellington, Conn. One hundred years ago this very year, Rev. Nathaniel B. Mills began preaching here as a regularly appointed circuit-preacher. He was born in Delaware, 1786, and joined Baltimore Conference in 1797. It is said of him that "he lived to a good old age, was a zealous Christian worker, and preached on the last Sabbath of life from Judges 5: 31. On the Thursday following he died in family devotion, and before the close of the day died triumphantly. He was a holy man of God, sound and practical as a preacher."

As nearly as is known, the old church was erected here in the year 1800. After about thirty years it was burned. On a site just op-

posite the spot where it stood, the church in which we now worship was built, from our venerable and greatly-esteemed brethren, Revs. Ezra Withey and Lozen Pierce, were the preachers in charge.

In the years ago the old mother Methodist church at Square Pond was strong; to-day she is feeble indeed, but still holds on. The writer is supplying the pulpit at the present time.

Let me say that (as our equally venerable sister church in Tolland, Conn., is only five miles from here), I am sure you incorrectly locate the Tolland where "the first printed attack on Methodism was made in a sermon by Rev. Mr. Williams," in Maine.

OTIS E. THAYER.

The Conferences.

N. E. SOUTHERN CONFERENCE.

Norwich District.

The fall meeting of the Norwich District Ministerial Association convened in East Hampton, Conn., Oct. 13-15. On Monday evening Rev. W. L. Ward, of Niantic, preached a most interesting and impressive sermon from 1 Chron. 29: 5. He was assisted in the services by Rev. Messrs. Ayres and Thompson.

The Association was opened Tuesday morning at 9 o'clock with devotional exercises led by Rev. E. T. Turrell, presiding elder of the district and the president of the Association. He then called upon his ministerial brethren for a short report of themselves and their work. Most hopeful reports came from nearly every charge. A quickened spirit pervades the district and revivals have already begun on many of the charges. President Turrell then read a courteous communication from Hon. Charles H. Russell, in regard to the resolutions sent him from the June meeting in Mystic concerning the official package bill then before Congress. It was decided to hold the February meeting with Bro. Ayres and the North Grovesdale Church at their warm invitation.

Bro. Morse, of Danielsonville, presented the first paper—a review of "The Gospel in the Book of Numbers." Rev. Dr. Dunn's book was styled by the reviewer "a good little book." Remarks were made by several of the brethren. Bro. Presby, of Portland, presented a thoughtful, discriminating and helpful essay on the topic, "The Intermediate State." He was followed by Bro. Ackley, of Hockanum, in a well-written and excellent paper on the same subject. The theme proved one of great interest, and it was discussed at length.

At noon, a most bountiful and excellent collation was served by the ladies in the vestry of the church. At 1:30 o'clock the Association was again called to order, and a short devotional service was conducted by Bro. Buck, of Mystic. Rev. F. D. Blakeslee, D. D., principal of East Greenwich Academy, addressed the Association in behalf of the financial interests of that institution. Bro. Scott, of Rockville, took up the first topic of the afternoon and presented an essay on "Women in the General Conference." Wit and wisdom were happily and instructively combined. The theme was discussed by nine of the brethren.

After another repast, served by the ladies and enjoyed by the hungry brethren, the Association re-assembled at 6 o'clock. Bro. Tregaskis, of Uncasville, conducted a short exercise of devotion. Bro. J. M. Taber, of Norwich, by request addressed the Association on "Young People's Work," and remarks were made by several interested brethren.

On Tuesday evening we all enjoyed another preaching service. Bro. Anthony read the Scriptures, Bro. Stanley offered prayer, and Bro. D. P. Leavitt, of South Manchester, preached a most remarkable sermon from 1 Chron. 12: 32, setting forth a series of significant and appalling facts which ought to drive every saint of God to his knees, and to arouse every loyal citizen to the supreme duty and danger of the hour.

The Association assembled on Wednesday morning for its closing session. Bro. Ward, of Niantic, conducted the opening service of devotion. Bro. J. H. Allen, of Burnside, presented an elaborate and scholarly paper of great merit on the topic, "The Gospel According to St. Luke," for which a vote of thanks was given him. The pastor, Bro. John Pearce, and the people of the church, were very heartily and unanimously thanked for their generous hospitality. The secretary was instructed to have the program for the February meeting printed in ZION'S HERALD as soon as practicable, and four weeks before the meeting to send a printed postal-card program to each preacher on the district. The minutes were then read and approved, and after a most enjoyable and helpful meeting the Association adjourned. Twenty-five ministers were in attendance.

WALTER P. BUCK, Sec.

NEW HAMPSHIRE CONFERENCE.

Dover District.

The Dover District Preachers' Meeting convened at the First Church, Salem, Oct. 6. A good number of the brethren were present, although several whose names were on the program did not appear. The time was well occupied, however, until Tuesday evening, and the exercises were remarkably interesting and profitable.

On Monday evening Bro. S. E. Quimby gave a very searching and thoughtful sermon from the words, "Fools make a mock at sin." A solemn consecration meeting followed.

Tuesday morning, after the devotional hour, the meeting was organized, with Bro. C. U. Dunning for president and William Woods for secretary. Bro. Quimby's sermon was freely discussed and highly commended. Bro. J. A. Bowler then gave a review of "Romanism and the Republic." His analysis of the chapters of the book, and comprehensive presentation of the whole subject, plainly showed him to be a very careful and discriminating reader. This subject and review called out an animated discussion. Bro. J. D. Legro gave a brief address on "The Itinerant's Club." Several of the brethren spoke on the same subject, and the desire seemed to be general that something should soon be done in this direction, more especially for those who are passing through the Conference classes. The president then brought up the question of the admission of women as lay delegates to General Conference. Bro. D. E. Miller moved that the election in the churches on the district take place on the first Monday in November. This was lost, as the brethren were of opinion that each church would better make its own arrangements.

After adjournment for dinner and devotional exercises, it was moved that the secretary be instructed to forward, in substance, the minutes of this meeting to ZION'S HERALD. A committee, consisting of S. E. Quimby, J. A. Bowler and D. E. Miller, was appointed to arrange for the next meeting. Bro. Miller then read a paper on "Eccelesiastical Politics." There were two sides to this paper—one humorous, the other ludicrous. Bro. Miller read the humorous side, and the brethren discussed both sides. Bro. C. H. Smith read a paper on "The Matter and Manner of Preaching Required by the Times." This paper was written twenty-two years ago, and the judgment of the meeting was that what was required then is required now.

A hearty vote of thanks was extended to the pastor and the ladies of the church for their very generous entertainment. (The ladies provided most excellent dinner and supper in the vestry. Tuesday, and the audience-room was tastefully decorated with choice flowers.) Bro. A. T. Bailey, of the Troy Conference, gave some reminiscences of his early ministerial life.

In the evening a social service was conducted by Bro. F. E. White, and Bro. G. L. Collier preached from the words, "Behold, I have given thee food for the palms of My hands." This sermon was food for

the soul—a great encouragement to the timid to trust in God's love and mercy.

The people at Salem, First Church, have a beautiful house of worship. The pastor is holding special services, and we hope many souls will be saved. This meeting was a spiritual, profitable and enjoyable one. Let all come to the next!

WILLIAM WOODS, Sec.

MAINE CONFERENCE.

Portland District.

Sanford.—The cause here is hopeful and encouraging under the management of Rev. J. M. Woodbury. Though struggling against difficulties arising from a few numbers and lack of wealth and prestige, the little band here have nearly succeeded in finishing the new church. Though not quite completed, a service was held here, Sept. 28. They are hoping to have it all finished and dedicated before very cold weather sets in. They are still needing help, which, we hope, will be forthcoming.

South Standish and Buxton.—These societies, though faint, are yet pursuing, and are showing signs of increased vigor under the guidance of their enthusiastic young pastor, Rev. G. F. Millward. He is in labors abundant, and travels off and far to look after his people and encourage them.

Gorham, North St.—The state of things on this charge was never more hopeful. The Sunday-school is increasing in numbers and interest, rewarding the efforts of the faithful superintendent, G. P. Plaisted, and the teachers. An Epworth League has been formed and is flourishing. The parsonage has been renovated, a new and commodious chamber added, with Bros. P. I. Libby and Matthew Johnson as building committee.

The church at Sebago Lake has been repaired and beautified at a cost of a little less than a thousand dollars. Among the improvements are modern pews and pulpit furniture, new carpets, frescoing, and new furnaces, making the house altogether much more attractive and comfortable. The pastor, Rev. M. B. Pratt, is contemplating a series of revival services, and hopes thus to secure an addition of spiritual force as well as the attraction of material adornment.

Hollis Centre is in the midst of a revival such as it has not known for thirty years. Last June Rev. E. A. Porter, a young student from Kent's Hill, was sent to the place by the presiding elder, and the Lord is abundantly blessing his labors. At the quarterly meeting, held Oct. 4-5, thirteen conversions were reported; among them being heads of families long indifferent who have been soundly converted to God. Oct. 12 ten arose to seek the Lord. The congregation has trebled itself; the Sunday-school has doubled; and a class-meeting—a class-meeting had not been held there for years—now regularly meets and is an enthusiastic and spiritual gathering. The differing elements in the community are disappearing, and all seem imbued with the spirit of church-going and seeking the Lord. We all rejoice, and none more so than the old pastors who sowed in tears.

Goodwin's Mills is served by one of our faithful and sound pastors, Bro. Freeman is pursuing his work diligently and performing it faithfully. At our last quarterly meeting the society and the whole community were thrown into saddening gloom by the sudden death of one of its most devoted, faithful, and useful members, Mrs. Belle Waterhouse, the oldest daughter of Dr. E. Hurd, who, on Monday morning, Oct. 6, was taken to her rest in heaven. The writer knew her twenty-seven years ago, then a child in the Sunday-school. Since then she has been a Christian, a wife, a mother, and in each of these capacities has done duty faithfully, conscientiously, lovingly. She will be greatly missed in her home, where a husband and little daughter of ten years mourn their loss, and in the church, the Sunday-school, and the choir.

Gorham, School St.—Rev. T. N. Kewley finds here a good community, a good church edifice, a good congregation, a large Sabbath evening meeting, but a small band of workers. He is encouraged and aided greatly by the last pastor and wife, Rev. J. and Mrs. Cobb, also by two other superannuated, Revs. J. and E. C. Cobb, and sees signs of coming rain, though the cloud at present is somewhat smaller than a man's hand.

Saccarappa.—Rev. A. W. Pottle, the pastor, is getting a firmer hold of the people's affections, cooperation and wallets. Congregations are large, social meetings well attended, and class-meetings spiritual and lively. All but two of the collections are taken, and the preacher's salary is in advance of years past at the same date. Two have been received on probation and three by certificate; four have left by letter; one, Mrs. L. M. Hale, has died during the quarter. An Epworth League of 60 members is in active operation. The late alterations of the church have left a debt on the hands of the trustees, a part of which they hope to liquidate by a course of lectures, to commence Oct. 27. Last year they netted \$100. We hope the sum may this year be doubled.

W. S. J.

Augusta District.

The Augusta District Ministerial Association held its fall session in Augusta, Oct. 21-22. About twenty ministers were present, besides those from other denominations. Union revival services were being held in the city, and so no evening meetings were held.

Bro. Andrews, the presiding elder, was in the chair. He expressed great satisfaction at being able to look his brethren in the face again, and this feeling was mutual. Tuesday morning, after a season of devotion, reports from the charges were called for. These reports were, on the whole, encouraging. Bro. A. E. Parlin read an excellent essay on "The Law and the Gospel—Which Needs to be Emphasized in the Pulpit of To-day?" Bro. Coddling followed with a pungent and telling speech. The discussion was general, and the conclusion was that both the Law and the Gospel needed to be faithfully preached.

A. S. Ladd led off in the review of "ZION'S HERALD" on Ecclesiastical Politics. He strongly commended the stand taken by the Herald, and said that what little he had seen in both Annual and General Conferences led him to believe that it was high time these things were ventilated. Bro. G. W. Barber followed in the same line. In fact, there was not a dissenting voice in the Association. Ministers ought to practice what they preach; and no official position in the church ought to overshadow the pastor. Bro. W. H. Barber read a discriminating review of "God in His World." Bro. Hamilton presented an excellent essay upon "Faith—Its Nature and Relation to Christian Life." It was clear, logical and well-fortified in all its positions by quotations from the Scriptures. Bro. Ross followed with an earnest speech which was in full accord with the position of the essay. The general discussion was suggestive and helpful.

Wednesday morning, after the devotional services, Mr. Martin, the evangelist, by request, gave an earnest and helpful address upon "Revivals." Mr. True, his fellow-worker, sang a solo. A vote of thanks was extended to Mr. Martin for his inspiring address. A pleasant feature of the morning was the introduction to the Association of the venerable Hon. J. W. Bradbury, of Augusta. Mr. Bradbury was a college classmate of Longfellow, and was a member of Congress in the time of Webster, Clay, etc. He is a finely preserved man, and held in great respect by the people of the State. He is a member of the Congregational Church, and one of the solid men of Augusta. He gave a fitting and practical little talk in the line of Bro. Martin's address. He briefly alluded to former times. He was acquainted with one hundred United States senators when he was in the Senate, and only six are living now, and three of these were from Maine—Hannibal Hamlin, Mr. French, and himself. Bro. Ross opened the question, "Women in the General Conference." He made a strong argument and an eloquent appeal in

favor of their admission. Bro. Holt was the only one present who took decided ground in opposition to their admission. He gave some telling points on his side of the question, and showed himself possessed of the qualifications of a strong and candid debater. Bro. Ross made a ringing speech in favor of the movement. Bro. Andrews was still in doubt, and carefully studying the question. Bro. King was decidedly in favor. Bro. Ladd thought the subject was not of such great importance as many seemed to think, and seriously questioned if the church was quite ready for it; and yet he believed, if all the arguments for and against could be fairly presented, that those in favor would outweigh those against, and that the admission of women was only a question of time. The presiding elder took charge of the question-box.

The place for the next session was left with the executive committee. Resolutions of sympathy for Dr. C. F. Allen, of thanks to the Maine Central Railroad for reduced fare, and to the pastor and members of the M. E. Church of Augusta for generous entertainment, were passed; the presiding elder offered a fervent prayer; the benediction was pronounced, and the Association adjourned.

It was one of the best sessions ever held on the district. The spirit was beautiful, and the efforts of the brethren very praiseworthy. We shall look for grand reports at our February session.

SECRETARY.

EAST MAINE CONFERENCE.

Bucksport District.

The Bucksport District Western Ministerial Association convened at Hampden, Oct. 6-8. The meeting was a decided success. Fourteen brethren were present—Revs. J. F. Haley, W. T. Jewell, O. H. Fernald, D. D., Ammi Prince, F. E. Whitman, D. B. Dow, Le Roy Bates, M. S. Preble, E. A. Carter, H. W. Norton, T. S. Ross, N. B. Cook, L. A. Gould and Wesley C. Haskell. The proceedings were conducted with great interest. Letters were read from T. J. Wright and C. C. Phelan in reference to their absence. Bro. Phelan is in the midst of a glorious revival. A letter of Christian greeting was also received from Chaplain Tribon.

Mrs. Rev. W. T. Jewell and Mrs. Prof. A. F. Chase read essays on "Where Women are Most Efficient as Christian Workers;" Rev. H. W. Norton gave an essay on "Ministerial Vacations—How Made the Most Helpful to Pastor and People;" Rev. W. T. Jewell read an essay on the subject of "Eccelesiastical Politics." "What Constitutes a Call to the Ministry, How Binding, When Does it Close?" was discussed by Dr. Fernald. "The Limit to Sunday Work, a Hindrance to Christianity," was considered by Rev. D. B. Dow. Bros. Jewell and Cook read essays on "Church Music." All the essays were freely discussed by the brethren.

Monday evening Rev. Le Roy Bates preached from Matt. 6: 28; Tuesday afternoon, Rev. D. B. Dow, from 2 Kings 4: 2; Tuesday evening, Rev. O. H. Fernald, D. D., from Rev. 14: 6; Wednesday afternoon, Rev. E. A. Carter, from Heb. 8: 5, and in the evening, Rev. F. E. Whitman, from Matt. 3: 17.

It was voted to hold the next meeting of the Association with the M. E. Church at Orrington.

WESLEY C. HASSELL, Sec.

VERMONT CONFERENCE.

Springfield District.

In my last communication, which was delayed in the office a week, mention was made of Bro. L. W. Brigham, who in the attempt to do double work—fill the pastorate at Thetford, and carry on the studies of the sophomore year at Dartmouth—had been compelled to take a few weeks of absolute rest in order to prevent a thorough breakdown. The case has proved more serious than it was hoped it might, and he has been obliged to resign his pastorate and to relinquish all study for the present term. This is indeed very sad, and as unnecessary as it is sad. There are men in our church in Bro. Brigham's own county who have thousands of dollars laid away for some purpose they know not what, which, if judiciously applied to aid worthy young men in acquiring their education, would be of immeasurable benefit first to those to whom assistance is given, and then to the church and to the world. What will some of our rich Methodists say when an account of their stewardship shall be required of them, with such cases unaided?

White River Junction, under the judicious management of Pastor Farnsworth and his very efficient wife, is enjoying a year of prosperity. The finances are in excellent condition. When the question was asked in quarterly conference, "How much have you paid your pastor this quarter?" it was facetiously replied, "All he has earned, and we have enough pledged to pay his whole claim." That prince of financiers, W. E. Haddock, whom all the ex-pastors will pronounce the best they ever knew, has found a worthy successor in the person of Capt. A. W. Davis, who says that "when he wants money for church purposes, all he has to do is to go out and ask for it." Happy is the church which is in such a condition! Advantage was taken of the writer's presence over the Sabbath, and Pastor Farnsworth very generously accepted an invitation to supply the pulpit at Bradford in the place of our greatly-beloved Switzer, who, as announced at my last writing, has been obliged to resign his work. Bro. F. had a very interesting group of young people to receive into the church had he been at home, and it was no small disappointment to

Our Book Table.

ILLUSTRATIVE NOTES. A Guide to the Study of the Sunday School Lessons for 1891. By Jesse L. Hurlbut, D. D., and Robert H. Doherty, Ph. D. New York: Hunt & Eaton. Price, \$1.25.

At last we have a Lesson Commentary bearing the imprint of our Book Concern which measures up to the demand. The present volume marks a distinct and commendable advance over any preceding issue of the kind. No teacher will open this book without being impressed with the fullness of treatment accorded to each lesson, and with the improved quality of the pictorial cuts and maps—the latter being printed from colored plates and fresh to date; with the generous space given to illustrations for the Use of Teachers; with the concise and suggestive Teaching Hints, and the abundant Library References; and no teacher will lay down the book with the feeling that he can find elsewhere Lesson Notes more satisfactory or of superior merit. While Mr. Doherty, on whom has devolved the chief burden of the production, has not neglected the prefatory, expository and practical sections, he has wisely, we think—emphasized the illustrations, which, gathered by Rev. W. A. Dickson in great numbers from varied and original sources, make the pages fairly sparkle with bright thoughts, vivid incidents, and apt quotations from poetry. Dr. Hurlbut is at his best in the "Teaching Hints," which sum up in brief, luminous sentences the spiritual meaning of the text. The success of the present volume is largely due to the expert assistance which our Sunday-school secretary has called to his aid. No single writer is adequate to so great a task, even though he devote to it the working time of an entire year. We warmly commend the "Illustrative Notes for 1891" to our teachers and adult scholars, feeling sure that no rival work can successfully compete with it, and that with no other equipment can they so readily and fully prepare themselves for the class-room.

BRAMPTON SKETCHES: Old-time New England Life. By Mary B. Claffin. New York: Thomas Y. Crowell & Co. Price, \$1.25.

Thoroughly delightful are these graphic descriptions of New England life, from the accomplished pen of Mrs. Mary B. Claffin, who has drawn the sketches from the interesting old Massachusetts town—the town of Hopkinton, where the author's grandparents lived. Her vivid reproduction of the old-time dialect and customs, her accurate delineation of the droll and original characters, her quaint style, and the quaint illustrations, all combine to make a most attractive, entertaining and satisfactory book—a sort of home history of an epoch now passing away forever. This volume, which is daintily bound in unique covers of original design, will prove a very acceptable holiday gift.

PHILOSOPHY OF CHRISTIAN EXPERIENCE. By Randolph S. Foster. New York: Hunt & Eaton. Price, \$1.

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From Hunt & Eaton have been received the following: **MAIDIE'S PROBLEM AND ONE OF THEMSELVES** (75 cents). These are two stories by Margaret E. Sangster. Maide Fletcher and Dorothy Gay are presented in such a way that readers and girls would be filled with a desire to be like them; one a true woman, the other a real girl who is of the best type. — **A PIECE OF KITTY HUNTER'S LIFE.** By Mary E. Bamford (80 cents). Written in the form of a journal, this volume gives the joys and sorrows of one woman's pilgrimage over a short part of life's journey. It will help and strengthen. — **A LITTLE LEAVEN.** By Elizabeth E. Holding (\$1). This is a pleasant missionary story, which traces the development of a training school from a little and apparently insignificant nickel fund. For young people in discouraging religious circumstances, particularly where they are trying to organize a society of any kind, this volume will be a help and an inspiration. — **AUNT CHLOE AND HER YOUNG FRIENDS.** By Mrs. E. J. Richmond (90 cents). One of those fervid religious narratives wrapped up in a dark skin, Aunt Chloe sets the example for many good traits of character to some young people, to whom she becomes much attached, and who in return are devoted to her. The moral of the story is excellent. — **MEMORAMA THE NAUTCHINE: A STORY OF INDIA.** By Rev. Edwin Macmillan (\$1). This story has been written to aid the Woman's Foreign Missionary Societies in arousing the members of our churches to a greater zeal in their special work," says the author in his brief preface. Memorama was a native Nautch girl, and was converted by the labors of an American missionary; and then follows her biography or story, through which run threads of history, customs, habits, incidents, adventures, etc. Mr. Macmillan has written several books of this kind. For the young it is an excellent story. — **THE SCANDAL OF THE CHURCH.** A story for girls. By Mrs. George Archibald (80 cents). Around visits, picnics, talks, etc., the main purpose of the story is wound; which is, that the best writer of a composition was to have a prize known as the Summerville Prize. One girl out of twenty contestants receives it, with another girl highly complimented, who can scarcely bear the sting of defeat. But she does, and her teacher promises her further education at the seminary. And then the winner of the prize plagiarized her composition! It is good reading for girls. — **DOROTHY KIRKE: OR, FREE TO SERVE.** By Annie S. Swan (60 cents). A story with a tinge of old-fashioned romance, running through it, and written in the best style of this new well-known English author among our Sunday-school children. — **UNUSUAL VIVIAN, THE SISTER-MOTHER.** By Annie S. Swan (75 cents). This is another story by the same author, and it is strong and interesting. A noble woman becomes indeed the helpmate of her husband, changing him, by her own inherent nobility, to a faithful and affectionate man from one who was cold, selfish, and narrow. — **ROBERT MARTIN'S LESSON.** By Annie S. Swan (60 cents). There are two excellent characteristics of all Miss Swan's stories: they are sweetly Christian, and they end pleasantly. This one, especially, we recommend to ministers who are possessed of a hot ambition which is an over-ambition. It will cool them by its fresh, clear spirit. All of Miss Swan's books should be found in every Sunday-school library. — **REUBEN: A PRINCE IN DISGUISE.** By Carlisle B. Holding (\$1). Reuben Ricketts toils through various fortunes and heavy trials to the exalted position of a sympathetic, learned, and useful physician. Herein he is a prince, not simply in what he attained, but in the way in which he attained it. The story is strong and helpful.

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MAGAZINES AND PERIODICALS.

The *Magazine of Art* for November is a most inviting issue of this always attractive art monthly. The frontispiece, which is a study of a frame, is a photograph of "The Shipwrecked Sailors," from the original of the famous Dutch painter, J. M. W. Turner. A biographical and critical paper on Israel is provided by David Croal Thomson, with numerous illustrations of his work. Claude Phillips has an article on "French Sculpture," illustrated with engravings of some of the most conspicuous of modern examples of this art in France. "Degas, the Painter of Modern Life," by George Moore, is interesting reading. Cassell Publishing Company: 104 and 106 Fourth Avenue, New York.

Of special interest in the November *Quaker* is the opening article, which is a sketch of the life and work of Mrs. Elizabeth Prentiss, the author of "Stepping Heavenward." "The Other Son," and "The Second Place" are concluded in this number. "The Angel in Mid-Heaven" is a sermon by Rev. J. R. Macdonald. Short papers, stories and poems make a pleasing variety of good reading for the family. Cassell Publishing Company: New York.

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[Entered at the Post-office, Boston, Mass., as second-class matter.]

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ANOTHER GREAT MEETING.

We are to be very highly favored in having the meeting of the Missionary Committee in this city. The annual session will begin November 12, and continue until the 17th. All the bishops, the missionary secretaries, representatives of the Missionary Committee, editors of the Methodist press, and other eminent men in the church, will be present. While the prime purpose of this body is to make the appropriations to the various mission fields for the year, yet in reaching such a result every phase of our great missionary enterprise will be discussed by those who have made themselves specialists in this department. Day sessions will be held in the Bromfield St. Church, forenoon and afternoon, and the public are invited, with mass meetings in the several churches of the city in the evening. On Sunday, the 16th, these distinguished visitors will speak in the churches, as will be seen in the list of assignments on the opposite page. It will be observed at a glance, therefore, that this gathering is to be one of great interest and importance, especially educational and inspiring to our membership. ZION'S HERALD will seek to magnify this event in its columns by making the next issue largely a missionary number, and in the succeeding paper will give a full report of the proceedings. Hon. Alden Speare deserves the gratitude of the entire church for inaugurating the movement which led to the itineration of the Missionary Committee in its annual meeting.

FIDELITY THE CONDITION OF OPPORTUNITY.

If any one will examine his own life with thoughtfulness, he will find that there exists a very subtle and beautiful relation between the measure of his faithfulness to principle and the number and greatness of the opportunities for good which come to him. Once clearly remarked, this vital fact throws a flood of light on that often obscure passage of Scripture: "Unto every one that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath." It is the compound interest of the spiritual life—the reduplication of conserved and undissipated spiritual energy. Life in all its forms becomes more fecund as its vital force is maintained; and this is possible only as life holds to its highest and best conditions.

Now fidelity to principle represents the normal moral condition of man. To use an expressive term, man maintains his moral and spiritual tone by constantly living up to his ideals and his convictions. It is in this vigorous, healthful, responsive state of the soul that good comes most readily and most richly to the man in the way of opportunity. Being himself, as it were, in tune with truth and beauty, he detects most readily any moral discord in his environment, and it becomes the passion of his soul to bring back heaven's lost harmony into the world.

"So works this music on the earth; God so admits it, sends it forth To add another worth to worth."

To state this truth in a simpler way, so that none can mistake it: The good we do depends mostly upon the good we live and are. It is impossible for the bad or the indifferent man to accomplish much moral or spiritual good, because the way is not open to him. His own character shuts him out from suggestions of good. By his own choice and determination he is deficient in moral opportunity.

The same principle is relatively, as well as absolutely, true. Just so far as we lapse in fidelity to good—we lose in the divine power of good—that is, in the power of apprehending and appropriating opportunities for blessing others. You can gage a man's spiritual condition very closely by watching the tide-water mark of his benevolence. You know, in your own experience, how a very little backsliding chills the corners of the heart. The moment you do a conscious wrong, all those little musicians in the soul, whose sympathy is peace and good-will to men, strike

false notes, and the harmony is broken, so that for a long time you hear no more of the sweet passion of universal love and service. The heart which is conscious of sin shrinks from the thought of benevolence. It feels that it has forfeited its commission; that good can proceed only from good; and that so long as it remains unforgiven and unrepented, the gates of human need are closed against it.

Continuous infidelity means progressive loss of the opportunity to do good. There is no life so selfish, and at the same time so sad, as one which has fallen from the high estate of pure serviceableness to God into the awful gulch of lost and forfeited opportunity; which has some memory still of the sweet light of universal love, but whose shadowed eyes no longer catch the gleaming beam, or know the blessed path that leads toward heaven. Some one has said that the most terrible thing about sin is the sense of utter loneliness and forsakenness which it throws about the soul. When a man, through long-continued, conscious infidelity to the best that is in him, has sacrificed his last opportunity for doing or being good, he is cut off from all human sympathy and becomes a solitary outcast in the world. For, in spite of all the sinners under the sun, not one is sinner enough to lay heart of sympathy against black, defiant, incorrigible sin itself.

The power of doing good contingent upon moral and spiritual fidelity, and the capacity for peace and happiness dependent upon the maintenance of the heart's benevolent instincts—these, then, are the lessons which we should enforce by the foregoing thoughts. May the truth, if it be here, find hearts to know and use it!

THE LATE MRS. CATHARINE BOOTH.

In the oldest, smallest, least lively and least aggressive offshoot of Wesleyan Methodism in England the very remarkable evangelizing and soul-winning work of William Booth and his late noble and saintly wife Catharine had its beginning. Almost from the first moment of his admission to the ranks of the regular ministry of the Methodist New Connection, in 1853, Booth displayed remarkable tact and an inexhaustible fertility of resources in revival work; and his efforts from the start were attended with phenomenal success. He and his wife, by whom he was always powerfully stimulated and sustained, had not been in London, their first field of labor, many months before a wonderful work of God began. His great success in London led to his being invited to Guernsey, one of the group known as the Channel Islands, where during a few weeks' faithful work several hundreds became savingly interested in religion. Similar engagements followed in many of the leading towns and cities in England with similar marked results. For a time Booth's brethren in the ministry were willing to release him from regular circuit work, that he might devote himself entirely to evangelistic effort; but subsequently, influenced by some unknown motives, they changed their minds, and, stopping him right in the midst of his soul-saving prosperity, insisted on his return to circuit work. To this decision his brethren Booth loyally submitted, feeling sadly, in the words of an old proverb, "The goat must browse where she is tied." During the following three years, however, he felt so "cribb'd, cabin'd and confined," that he resolved to ask the Annual Conference to again set him free for the work to which he and his wife felt themselves called. This they refused to do, and the two great soul-winners bade farewell to denominationalism and walked forth to claim the world for their parish as Wesley had done before them.

During their three years' stay in Gateshead-on-Tyne, Mrs. Booth had been extensively engaged in evangelistic work both at home and in the surrounding towns of that populous portion of England, and when her husband left the Methodist New Connection ministry in 1861 to enter the wider and freer field of the evangelist, she began to accompany him from place to place, throwing herself heart and soul into the work.

Calling at the office of the *Christian* newspaper one day in the summer of 1865, he was invited by the proprietor to hold a series of services in a tent erected in one of the most vile and infamous districts in London—the notorious Whitechapel. Here he found what one of his ablest henchmen has not inaptly called "Heathen England." He found a dense mass of people utterly godless, of whom scarcely one in a thousand ever crossed the threshold of a house of prayer; and although he and his wife had by this time become widely known in their chosen field, and were receiving invitations from all sides to continue their work in connection with the churches, they nobly resolved to turn aside from the beaten path and devote the rest of their lives in endeavoring to Christianize the neglected millions that live and die unsaved in the lepers' quarter of the metropolis and other towns and cities of the British empire. For this new field, old experience in soul-saving, of which they had had considerable, was of little service. Here all had to be learned anew. The tent which had been used as a shelter from the rain soon perished, and services had to be conducted in the open air. Choosing some open place where shows, shooting ranges, petty dealers and hawk doctors clamorously contended for the attention of the poverty-stricken crowd, the tall, dark, military figure of Booth singing alone, or with a handful of poor people recently saved, never failed to attract the crowd. "He who will take the bird must not scare it," and Booth soon learned how to clothe religion, of which the degraded thousands around

him had a mortal distrust, with charms more powerful than the low theatre, the saloon, the music hall and the dance. Thieves, drunkards, gypsies, costermongers, dock-yard laborers, scavengers, saloon-keepers, showmen, dog fanciers—these were the people Booth and his wife employed in the East of London to haul the drag-net of salvation through that deep sea of iniquity.

At first the work in London was known as the East London Revival Society, but from 1870 to 1878 it was designated simply, "The Christian Mission"—its field of operations having been extended beyond the metropolis with remarkable success. For several months Mrs. Booth had preached, during the year 1873, to a congregation of three thousand in a low music hall in Portsmouth, her hearers being mostly soldiers, sailors and degraded females. From these services grew one of the most powerful and prosperous branches of the Mission. Equally wonderful were the fruits of her labors in the large midland town of Leicester. These herculean labors were not sustained either by Booth or his wife with impunity. Both were prostrated by sickness more than once for several months at a time. But in spite of feeble health and other discouragements and drawbacks, a most wonderful work of God had spread over the country in the space of about a dozen years.

The growth and growing needs of the movement in 1878 made further organization imperative, and the man of whom no less distinguished a military strategist than Lord Wolsey has said that he had had a military training he would have been the greatest general of modern times, was equal to the emergency. Mr. Raitton, who acted as a kind of secretary for the Mission, had said in his report in 1878: "The Christian Mission is a volunteer army of converted working people." "No," said Mr. Booth, "we are not volunteers, for we feel we must do what we do, and we are always on duty." The word "volunteer" was crossed out, and the report made to read: "The Christian Mission is a salvation army of converted working people." Having adopted the army name, says Mr. Raitton, all that was "inconsistent with true soldierhood for Christ was as rapidly as possible got rid of, and all that was useful in the teachings of earth's armies was carefully learned. The manuals of the British Army were patiently and carefully studied by 'General' Booth, and his orders and regulations were framed according to the model there found.

From the date of the adoption of the military style and title the development of the Army and the extension of its field of operations has been quite unexampled in the annals of evangelistic enterprise. Bravery and courage abounded to the point of recklessness and obstinacy; contemptuous disregard of rain, snow or muddy streets; the free and almost lavish expenditure of money in advertising, by huge posters, by showy processions, by noisy bands of music in which the drum is usually given the place of prominence and honor, and by gay banners bearing the striking and suggestive motto, "Blood and Fire"; the indiscriminate appropriation and use of nicknames and epithets, elegant and inelegant, by many of the captains; the defiance of popular scorn and criticism; the adroit use of incidents of persecution; the enlistment of the almost almighty power of the press by the publication of the *War Cry* newspaper, with its circulation of nearly a million copies weekly; the avowed determination to win notoriety for the Army at nearly any cost—these are some of the means which the managers of the Salvation Army have felt it right to employ, the tactics which Mrs. Booth, the apostle of the Army, was ever ready and able to defend. And surely no woman ever had complete command of the hearts and sympathies of an audience than Mrs. Booth. Her style of oratory was simple, unadorned, unostentatious. Never strong in body, there was often near the close of an address signs of physical weariness, but no diminution of mental force. With quiet, strong, incisive speech she would hold her audience for two hours without apparent weariness on their part. Her soul was always full to overflowing of the spirit of the Gospel, and there was reason to believe that some of the most daring and aggressive steps of the Salvation Army movement were as much owing to her as to "General" Booth. "Why do we come to Ipswich?" she said, echoing somebody's question when speaking to a thousand people some years ago in the newly-erected "barracks" of that old East Anglian town. "Why? Because we are going everywhere." A few months later the writer met her and "General" Booth at a small seaside resort on the East Anglian coast as they were taking a stroll along the sands, and he remembers how earnestly she emphasized the important points she has more fully developed in "Aggressive Christianity." The unsaved and neglected masses of the English people never had a friend more deeply interested in their present and eternal salvation than Mrs. Booth, while on the Christian womanhood of England her influence for good was far-reaching and deep, and will be abiding.

OUR THANKSGIVING MONTH.

November is the time for special thanksgiving. We begin this month in a thankful spirit because of the increase already made in our subscription list. For the same reason we expect to continue and close this era with thankfulness. The days, however, are rapidly passing. The leverage of our special offer to new subscribers is shortening. This is the month, therefore, in which to press the religious paper into the many homes where none has seen it. Send at once to the publisher for sample copies. Talk about Zion's Herald, and the Wesleyan Association in its

great beneficent work. Let there be a general and persistent movement in all our borders to secure new subscribers. Then a multitude may give thanks.

The Churches are Voting.

Additional returns to those printed last week are at hand from the following churches: Keene, N. H., 39 for, 12 against; Lebanon, N. H., 33 for, 2 against; Brookline, N. H., 6 for, 4 against; Antrim, N. H., 33 for, 2 against; Henniker, N. H., 16 for, 7 against; Goffstown, N. H., 36 for, 7 against; Milford, N. H., 10 for, 4 against; East Burke, Vt., 33 for, 3 against; Leominster, 47 for, 6 against; Winchendon, 48 for, 1 against; Woodford, Me., 16 for, 6 against; East Deering, Me., 15 for, 1 against; Richmond, Me., 9 for, 21 against; Waterville, Me., 42 for, 6 against; Ellsworth, Me., 4 for, 17 against; Alfred, Me., 17 for, 1 against; So. Framingham, 17 for, 3 against; Bromfield St., Boston, 26 for, 38 against; Union Square, Somerville, 37 for, 9 against; Meridian St., East Boston, 55 for, 9 against; Wilbraham, 36 for, 10 against; Highlandville, 6 for, 4 against; Trinity, Providence, 46 for, 23 against; Groton, Vt., 12 for, 1 against; Canaan, N. H., 21 for, 2 against; Great Falls, N. H., 30 for, 0 against; Mt. Bellingham, Chelsea, 47 for, 3 against; Hyde Park, 44 for, 11 against; Waltham St., Boston, 56 for, 19 against; St. James, Manchester, N. H., 18 for, 1 against; Norway, Me., 20 for, 0 against; Winterville, Me., 13 for, 5 against; South Standish and North Buxton, Me., 25 for, 10 against; Walnut St., Chelsea, 61 for, 5 against; Enfield, 11 for, 3 against; Asbury, Springfield, 19 for, 13 against; Newport, N. H., 19 for, 1 against; Melrose, 52 for, 7 against; Neponset, 16 for, 5 against; Lafayette St., Salem, 67 for, 19 against; Hudson, 28 for, 1 against; Townsend, 20 for, 1 against.

The Strain of Civilization.

Civilization is the process of unfolding and re-shaping the life of a people. It is at once a drawing out and a rolling down to secure compactness and smoothness of surface. Of course it is a crucial test of the material of which society is composed. Desirable as the end may be, the cost of its attainment is incalculable. To say nothing of material considerations, the mental strain involved is immense. To fit men to their places requires high pressure, under which the very delicate material on which they are at work often yields and perishes in the using.

The record of insanity is a fearful testimony to the strain of an advancing social condition. In the savage state man is most free from mental aberration. As he rises in the scale he exhibits an increasing liability to lose his balance and yield to the pressure of forces about him. In England and America the increase of this unfortunate class is two or three per cent. annually. The English commission report for 1889, in England and Wales, 36,000—a gain over the previous year of 2 per cent. For Scotland they give 12,000—a gain of 350, or 3 per cent. In nearly all the States of the American Union the increase is large and constant. In Michigan, for instance, the number given for 1888 is 2,518 as against 2,898 in 1889—a gain of 12 per cent. Pennsylvania reports a gain of 9 per cent., and Maryland of 17 per cent. In 1889 Mr. Wines gave the number of the insane for the whole country at 92,000. If the increase has kept pace with the population, we shall have for the current census 140,000 insane. The insanity among the negroes is much less than among the whites; and yet even here it is on the increase. In North Carolina there are in the asylums for whites 1,080, and in those for colored 250. But the fearful fact is the rapid increase of insanity among all races and in all climes.

The cause of the present rapid advance of insanity among the Christian nations is no doubt found in the demands of a complex civilization and the habits quite new to go with it. The machinery is a rapid motion, and vinegar is applied instead of oil for lubrication. Of course friction must ensue and damage to the more delicate parts of the social system.

PERSONALS.

—We are happy to learn that Dr. C. F. Allen, of Kent's Hill, is slowly recovering from his severe illness.

—Rev. Thomas Harrison is holding a series of successful revival services at Trinity Church, New Haven, Conn.

—Rev. J. Z. Armstrong, D. D., of Nashua, N. H., is one of the lecturers in the popular "Star Course" at Somerville.

—Rev. G. W. Norris, presiding elder of the Claremont District, New Hampshire Conference, is much improved in health.

—Professor Fisher utters an all-important truth when he says of the Biblical theologian that he must "earn his bread by the sweat of his brow."

—Rev. A. J. Hough, of Trinity Church, Montpelier, Vt., is very acceptable and popular chaplain of the present House of Representatives.

—The *Thompsonville Press* of Oct. 23 prints entire the sermon preached by Rev. Joseph Hollingshead on the fiftieth anniversary of the Methodist church of that place.

—Rev. Seth H. Beale, of Camden, Maine, has recently spent some time in New York city, stopping a couple of days in Boston last week on his way home, and making a pleasant call at this office.

—Mr. Thomas E. Beesley, an African prince, and a student at Wilbraham, is ready to give interesting lectures, for only a small remuneration. Those who have heard him, speak in most appreciative terms of his lectures.

—At the annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society, just held in Wilkes-Barre, Pa., Mrs. W. F. Warren was elected president, and Mrs. J. T. Gracey, of Buffalo, secretary.

—Rev. C. L. Goodell writes:—"I send you the subscription of Sophia Haskins, long a reader of the *HERALD*. She was born the day the corner-stone of Bromfield St. Church was laid, and was for many years in the family of Dr. S. F. Upham, and familiarly known among Boston Methodists as 'Auntie' Haskins."

—Rev. C. B. Besse, D. D., has been transferred by Bishop Vincent to the Southern Illinois Conference and stationed at Effingham. The *Arkansas Democrat* has a very appreciative notice of his last sermon at Little Rock, Ark., and of his pastorate in that city.

—Dr. Bristol, of Chicago, said, at the banquet at Faneuil Hall, that he had no doubt that the managers of the "World's Fair" intended to open it on the Sabbath, with the single purpose of securing the enlarged receipts that would thereby accrue. Let American Christianity emphatically protest!

—Rev. Nathan Hubbell, editor of the *Methodist Liberator*, of Baltimore, N. Y., who took a party of clergymen to Palestine last year, has written a volume entitled, "My Journey to Jerusalem," describing the tour. It will be published by Hunt & Eaton, New York, in a few weeks. Mr. Hubbell is organ-

izing another company which goes at reduced rates.

—At the laying of the corner-stone of the new church in Woburn, the indefatigable pastor, Rev. Hugh Montgomery, said that he needed \$5,000 to complete the sum to be raised. The liquor-dealers of the city immediately declared that they would pay the amount "if the Bishop would remove Montgomery to another parish."

—Mark Guy Pearce recently said: "If our work has taught us anything, it has certainly taught us this—the gain in our larger towns, at any rate, of having one man regularly ministering to the same congregation. To me it seems that one man for one congregation, and that not for three years only, or for any fixed number, but as long as he is made useful in any place, is the only common-sense method in our large towns."

—Very sad are some of the announcements that come to our desk. The following from the afflicted home of Rev. O. W. Scott, of Rockville, Conn., written Oct. 30, will carry sorrow to many hearts:—"Pity us, for the hand of the Lord is heavy upon us. Our youngest, Alice, eight years old, has slipped away from us, entering gates ajar yesterday morning. 'And one is not,' he was unusually promising—the life of the home. Yours in tears."

The reception given to their friends by Rev. W. and Mrs. Virgin at their home in South Framingham on the fifteenth anniversary of their marriage, Oct. 20, was a very pleasant affair. Letters congratulatory were read and presents were received, among the latter a beautiful bouquet containing fifteen California roses. Caterer Wilbur, of South Framingham, served a collation to all present, and the couple start on another round of happy married life.

—Dr. W. R. Harper began a series of ten lectures on the "Old Testament Prophecy of the Assyrian Period," at the Young Men's Christian Association Hall in this city, on Sunday evening of last week, before a large and appreciative audience. The remainder of the course will be given on the following dates: Nov. 10, 18, 25, Dec. 2, 9, Jan. 6, 13, 20. The ticket for the entire course is only one dollar. Dr. Harper is very stimulating and helpful to all Bible students.

—The delegates to the Inter-Seminary Missionary Alliance, held at Pittsburgh, Pa., from our School of Theology, were C. H. Stackpole and B. J. Chew of the senior class. Mr. Stackpole's paper on "The Prospects of Africa," attracted a good deal of attention and was fully reported in the Pittsburgh papers. Mr. Chew opened the discussion on the subject at the close of the paper. Both young men spoke on the same theme at a missionary meeting at one of the leading M. E. churches on Sunday evening. We are likely to hear more of these young men in the future.

—The *Lynn Daily Press* of Oct. 25 has the following pertinent notice:—

"Robert Ramsdell, who lost his left foot yesterday in Gloucester, is reported from the hospital having passed a comfortable night. Mr. Ramsdell is prominently identified with Methodist interests, being a member of the First M. E. Church. For a number of years he has taught the largest Bible class in the city, which meets in the church audience-room on Sunday nights. He is secretary of the Lynde Association. He has been one of the leading spirits in establishing the new Highland church enterprise, and his labors will be greatly missed by that society in this time of special need. He is secretary of the board of trustees and also of the building committee. Within the past few days he has been arranging a course of lectures for the benefit of the building fund."

—Mr. H. D. Degen, of Newton Centre, has in his possession the ordination papers of Rev. Enoch Madge, the first native Methodist preacher in New England. They are both signed by Francis Asbury, and are in perfect preservation. Mrs. Anne B. Lloyd, the daughter of Rev. Enoch Madge, is still living at the age of 86, and with the exception of a slight impairment in her hearing, is in perfect health. She has a wide correspondence which she attends to entirely herself. She has been a constant reader of ZION'S HERALD and the *Christian Advocate* almost ever since they were published, and she is fully posted on all the questions of the day. She does not favor the election of women to the General Conference. She resides with her son-in-law, Mr. Degen, at Newton Centre.

—The *Pacific Christian Advocate*, of Portland, Oregon, publishes the sermon delivered by Bishop Newman before the Oregon Conference, on "Consecrated Power." It is one of the Bishop's great discourses. The text is John 11: 28: "The Master is come and calleth for thee." Here is a sample of his power of analysis and contrast:—"Wesley was all system, Whitefield all summer cloud. After a sermon Whitefield lay upon his couch; after a sermon Wesley would walk his pony to a neighboring village, talk a little sermon through, mount his pony and so on again. Whitefield's eagle eye drank in the Source of light; Wesley's did not sweep so far, but searched more keenly wherever it penetrated. Whitefield by an explosive sermon detached material from other men's work; mistaking Wesley would split and trim each fragment into a polished shaft."

—The church at Rosindale sustains a sad loss in the removal, by death, of Mr. Harum Merrill, who passed peacefully away from his beautiful home at that place last Wednesday, at the ripe age of 79 years, 8 months. Mr. Merrill received a shock of paralysis the latter part of last August, from which he never rallied, but gradually failed till at last, upheld by a loving trust in his Saviour. For nearly sixty years Bro. Merrill had been a loyal Methodist, joining old Bennett St. in 1832. Afterward he was connected eighteen years with Russell St., and on his removal to Roxbury united with Tremont St., until he was a faithful official member until he settled in Rosindale five years ago. In secular life his brother was well known, from his official connection with the superior court, being the deputy sheriff of the second session. He leaves a widow—with whom he celebrated five years since his golden wedding anniversary—and two sons. The trustees of the Rosindale church took appropriate action upon the decease of their late beloved associate, unanimously passing a series of resolutions appreciative of his faithful, kindly services, and condoling with the widow in her great affliction.

BRIEFS.

It is said that no soul would ever complain of any affliction if it knew God's purpose in sending it.

The action of the United States Express Company in refusing to handle any business for the Louisiana Lottery, deserves special commendation.

The annual meeting of the National Woman's Christian Temperance Union convenes at Atlanta, Ga., Nov. 14. An interesting session is anticipated.

Rev. W. H. Aiken cannot be quoted too frequently in his declaration that: "The holiest man will ever be the man who thinks least of his own holiness."

A distinguished divine on a Y. M. C. A. platform recently said: "It does not make so much difference whether you enjoy religion, but whether other people enjoy your religion."

The *Christian Advocate* of New York enjoys the unique distinction of standing almost alone among Methodist papers in its opposition to the admission of women to General Conference.

The annual meeting of the Pastors' and Superintendents' Union was held at the Dorchester church, Thursday evening, Oct. 30. A full list of the officers elected and program given will appear in the next issue.

The Bishops are still in session at Washington as we go to press. It is probable that our beloved senior Bishop Bowman will preside at the New England Conference. The Episcopal Plan will appear in our next issue.

Dr. W. H. Thomas, of Trinity Church, Worcester, issues his pamphlet form an excellent directory. We notice the very encouraging statement that: "In the last two years the church debt has been reduced from \$32,471.21, to \$25,000."

The annual state convention of the Young People's Society of Christian Endeavor occurred last week at the People's Church in this city, with large and enthusiastic audiences. Rev. Messrs. Greene, Hamilton, Taylor and MacMillen of our church made able addresses.

Our thanks are due to President D. C. Knowles, of Tilton, N. H., for the new catalogue of the New Hampshire Conference Seminary and Female College. The institution is in a very prosperous condition. The cost of the new building in the catalogue is excellent.

The New Orleans *Advocate* observes:—

"The curious thing to us is that Mr. Wesley should so often caution people professing the experience of holiness or perfect love against a 'dividing spirit.' Does the profession of perfect love produce a 'dividing spirit'? If not, why so many warnings on that particular point?"

The *Christian Union* says:—

"Protestant missions were born in the Moravian Church; and the Moravian Church was always dangerously loving and hopeful. It received its greatest impulse from Methodism, and Methodism—the Methodism of John Wesley—had for its first article of faith John Wesley's declaration, 'The greatest heresy is the lack of love.'"

We have not seen a more important word than this from an eminent religious teacher:—

"We cannot, and should not try to compel Christian children to live for a time in Judaism before entering upon Christianity. They cannot make the Hebrew conception of God their own if they try, and to oblige them to do so does them harm by making religion unreal to them."

The following telegram received from Chaplain McCabe on Monday needs no comment. We exult in the grand exhibit which Fall River Methodism thus makes:—

FALL RIVER. The Academy of Music was packed. The collection was \$1,700—a gain of \$600."

A Gospel Convention will be held for four days, commencing Dec. 8, in Bromfield Street Church. A committee has charge, consisting of Revs. L. B. Bates, C. H. Hanford, Louis Albert Banks, W. I. Haven, G. A. Crawford, L. L. Greene, W. N. Brodbeck, G. M. Smiley, C. L. Goodell, George Skene, T. C. Watkins, and the three presiding elders whose districts centre in Boston.

Mr. Diakelsoe, in his excellent system of Bible study for Sunday-schools, says that all study of the Scriptures "should be Christocentric; that is, it should in general treat all Scripture in its relation to Christ. It should, therefore, begin with Christ, and Christ Himself, and study it comprehensively and as a self-consistent whole, proceeding next to study of the other parts of the Bible, with special reference to their connection with His person and work."

In last Friday's issue of the *Boston Post* President Warren occupies one column of space in considering "The Crisis at Harvard," and in adding certain reasons why the proposed plan for shortening the baccalaureate course should not be adopted. So strong a putting of the case, which we are sorry we cannot even epitomize without marring, will weigh, we hope, when the matter comes before the governing boards of Harvard College for final decision.

One of the very interesting features of the annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society, is the large attendance of returned missionaries. There are present to speak for the special work to which they are devoted: Misses Jewell and Cushman from China; Misses Thoburn, DeLine, and Downey, from India; Bishop Thoburn, from India; Misses Russell, Smith, Watson, Gheer, Goudy, and Hewitt, from Japan; Miss Hewitt, from Mexico; Miss Schenk, from Bulgaria; Miss Howard, M. D., from Korea.

The Independent declares in its last issue:—

"The lay vote in the Methodist churches on the question of the admission of women to the General Conference, is pretty decidedly against the women in the East, but in their favor in the West."

How is this? We supposed that we lived in the East and had some knowledge of this matter. Indeed, we are publishing the vote, as fast as taken, in successive numbers. So far as returns are received, the vote is about 5 to 1 in favor of the women.

One of the most compact and valuable of local denominational manuals is the "Centennial Hand-book of Boston Methodism," 1890, prepared and published by Revs. W. I. Haven and F. H. Knight. It contains brief but complete information concerning our churches and institutions in this city. An interleaved copy, neatly bound in muslin, has reached our office. We shall keep it on hand for reference. If our members realize how useful is this little manual, they would hasten to secure a copy.

We are in most hearty sympathy with the work which our church is doing in our French Missions in New England. Rev. Louis N. Beaudry, of Worcester, makes an encouraging statement and report of his labors in that city, closing with these hopeful words:—

"After many years spent in founding and working French Missions both in the United States and in Canada, it is my solemn conviction that Worcester, with its 10,000 French people, is one of the most important, and promising fields that I have ever known."

The *Congregationalist*, in an appreciative editorial upon our Centennial, says:—

"New England Methodism brought to the denomination such elements which have been of great advantage to it, and the Christianity of which it is so prominent a part. It may almost be said that the love of learning in Methodism was born in New England, for here its first preparatory school was founded, its first college wore the name, and its first theological seminary. Here, too, its first newspaper was published. The attitude of the denomination on the questions of slavery and temperance, and other great moral issues, has been to a large degree shaped by New England influence."

Rev. Frederick N. Upham was requested, at the annual meeting of the Epworth League held in Providence last week, to send the editor of ZION'S HERALD the following letter as expressive of the sentiment of that body:—


"The young Epworth League congrat-

lates and rejoices with you in the old Zion's Herald's vigor and newness of life."

The privilege of being servicable to the young people's movement in this church has been most highly prized. Such unexpected and hearty endorsement is very gratifying. ZION'S HERALD will thankfully and unswervingly endeavor to prove worthy of such confidence.

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The Century Magazine in 1891.

The recent remarkable serial suc- | miles of which was over ground never

cesses of this magazine,—the famous War Papers, Kennan's Siberian Articles, and the Life of Lincoln,—will be continued in the coming volume (the forty-first) by "The Gold Hunters of California," a series of separate illustrated papers on the gold fever of '49, telling of the discovery of gold, the movement to California (by survivors of various expeditions), life in the mines, the Vigilance Committees (by the chairman of both committees), and many other incidents of that exciting period, including a paper by General Frémont.

Another notable feature will be the

publication of extracts from advance sheets of the Tailyrland Memoirs soon to be issued in book form. In Paris, the manuscript of which has been secretly preserved for more than half a century,—to be printed first in an American magazine.

Other interesting series include "An American in Tibet," papers describing a remarkable journey, 700 Artists; "The Festival of the Arts," by Bishop Potter, and others. The fiction included: "The Faith Doctor," a serial novel of New-York life by Edward Eggleston; "The Squirrel Inn" by Frank R. Stockton, and novels and short stories by nearly all the leading writers, Joel Chandler Harris, Elizabeth Stuart Phelps, Brander Matthews and many others.

The November Number,

which begins the new volume, contains opening chapters of several important serials, including General John Riley's account of "The First Emigrant Train to California, 1841-1842," "An American in Tibet," "Early Victims of the American Navy," and "Colonel Carter of Cartersville," a delightful illustrated novelette by F. Hopkinson Smith. Also "Life in the White House in the Time of Lincoln" by Col. John Russell Young, "The Union of the Great Lakes" by an ex-Union prisoner, "How London is Governed," "The Printing of the Century," two complete stories, etc. Nearly one hundred illustrations. Ready

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The Sunday School Times is a sixteen-page weekly paper. It has, already, 150,000 subscribers. The lesson department is but one of its features. Many subscribe chiefly for the editorials,

contributed articles, book reviews, etc.

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The Family.

AT BETHESDA.

The Master walked through the city,
His eye on the faces of men,
Who knew not that hearts were their secret thoughts
Were open and clear to his ken;
And He stopped for awhile by the waters
Of the spring intermittent, and knew
That the House of Mercy for many
Was a sorrowful house for a few.
He noted the crowd in the porches
Who were held by diseases in thrall,
And singled out one from the number—
Why did He not heal them all?
His heart was full of compassion,
He loved them all wisely and much,
But He left them to wait for the anointing,
Though they might have been healed with a touch.
Perhaps some were the better for waiting,
They needed the teachings of pain;
Some by sickness were made the more loving,
And love must be always a gain.
Some learnt for the first time how tender
Are the hands of a true, helpful friend;
And some lay aside their weakness
With time to prepare for life's end.

But this man, alone and uncared for,
With a conscience that was not at rest,
Had worn out the love of his people,
And waited, unhelped, and unloved;
Too helpless to go to the waters,
A stranger to joy or relief—
It was he who appealed to the Master
By the years of his suffering and grief.

Ah! helpless one, weary of waiting,
Take comfort. Be sure He can see;
He marks all the years of thy sorrow,
And the Lord has compassion on thee.
His pitiful eyes are regarded
Of the burdens that lie on thy soul;
Oh, rise at the word of the Master,
And thou shalt straightway be made whole!

—MARIANNE FARNINGHAM, in *Christian World*.

PENNYROYAL.

Amid the web-wrapped meadow-land there passes
A child for some late butterfly chase,
And as she treads down the dew-drops
A shy, wild odor rises in their place.

The magic of this odor swift and evanescent
A passer-by whose feet have chance to stay,
Until the meadow-lands no more behold him,
Back through the vanished years he takes his way.

And stands once more in sweet, forgotten places,
And hears the voices, silencing long ago,
While in the roofed house he sees dear faces,
As in those other days, fit to be so.

He hears again the rush of children's laughter
Throughout the cobwebbed garret surge and ring;
He sees again from down far-reaching rafters
Bunches of pennyroyal wave and swing.

A moment only, and the sweet dream passes,
The child and butterfly fit to be so,
The shy, wild odor from the meadow-lands
Throughout the autumn morning come and go.

No more swings pennyroyal from low rafters,
Holding sweet peppermints and sage and thyme,
Yet do the garrets, with their herbs and laughter,
Linger and haunt us like some sweet old rhyme.

—LUCY E. TILLEY, in *Harper's Weekly*.

THOUGHTS FOR THE THOUGHTFUL.

Not what God gives, but what He takes,
Uplifts us to the highest height;
On truth's rough crags life's current breaks
To diamond light.

—Alice Cary.

Where Christ brings His cross He brings
His presence; and where He is, none are desolate,
And there is no room for despair. As
He knows His own, so He knows how to
comfort them, using sometimes the very
glance of His eye, and sometimes the
unattainable by those ignorant of sorrow.

—E. B. Browning.

The human face as God has made it is
possession of a wonderful charm. It is a thing
of beauty, and a joy. It courts study and
scrutiny. No one tires of looking into a
beautiful face. The reason for this, God
has given to every feature its proper place,
and the setting of all is mutually helpful.
Now take the most attractive organ in the
face, the human eye, and sever it from its
connection, in the face, and look at it. Dis-
section in its detachment. A mere eye, as
it is, as it lies before you, bare and dissoci-
ated, sends a cold chill through you. Its fas-
cinating power has gone, and it is a dull,
dead, repulsive thing. To appreciate the
human eye you must look at it where God
has placed it, you must see it in its setting,
in the midst of the beauty of the human face. Seen
there it has life, and flash, and thrill, and
beauty, and attractive force. Like the fea-
tures of the face the doctrines of Christ must
be viewed in their divinely-appointed associa-
tions. —Rev. David Greig, D. D.

The aloes grow upon the sand,
The aloes thrive with parching heat,
Year after year they wait and stand,
Lonely and calm, and front the beat
Of desert winds, and still and sweet
And subtle words thrill all their veins:
"Great patience wins; it still remains
After a century of pains,
For you to bloom and be complete."

I grow upon a thorny waste,
Hot noontide lies on all the way,
And with its scorching breath makes haste,
Each fresh new dawn to burn and slay;
Yet patiently I bide and stay,
Knowing the secret of my fate,
The hour of bloom, dear Lord, I wait,
Come when it will, or sooner late,
A hundred years it but a day.

—Susan Coolidge.

Not yet—not yet, oh, how solemnly the awful
warning of these words mingles with the
sweet assurance of a lingering hope for every
child of man! How clearly the patient refusal
to judge man, reveals the certainty that
God will judge hereafter. If this warning
only a place of probation, then beyond it
there must be a place of judgment. If in the
distribution of this world's goods the wicked
and righteous fare alike—nay, if it some-
times seems that the wicked fare even better
in their iniquity while in the proudness of
their heart they wax fat and kick—then
surely in the world to come the just God must
make compensation. Dishonesty and cruelty
and selfish lust will receive their punishment
at the end. The sweet sun will not shine for-
ever, and the cool rain will not always fall
upon the evil-doers. Nor shall those who
have waited patiently and lived purely fall of
their reward. God cannot dishonor them.
Their harvest will surely come in the world
of light. How precious, then, how costly
and invaluable, is every day and hour of this
mortal life in which the warm sunlight and
the faithful rain assure us that the upward
way is still open to us. We may still sow
that good seed which shall bear fruit unto
eternal life. But how long, for you and me,
how long shall this time of hope endure? The
night cometh. Who can tell? —Rev. Henry
Van Dyke, D. D.

I ask Paul, why were you stoned at Lystra
and wrecked at Melita? And his reply, writ-
ten all through his philosophy, is this: "At
Lystra I was not in the hands of a mob, at
Melita I was not in the grasp of Euroclydon,
but always and only in the hand of God." To
the terrified people on the strained and quiv-
ering boat, he said calmly, "Fear not. For
there stood by this night the angel of God,
whose I am and whom I serve, saying,
'Thou must be brought before Caesar.' Behold
Divine presence and Divine purpose. The

wind was blowing to the throne of Caesar. A
Father's hand moved among his trials and
brought them to the end. "Our light afflic-
tions work out for us a weight of glory."
The sufferings of this present time are not
worthy to be compared with the glory that
shall be revealed. "We look at the things
that are unseen and eternal." Now, I see
intelligence shot through our afflictions.
They are not the aimless dash of an accident.
They are not the ponderous tread of an in-
sensible law. They move to the rhythm of a
Divine purpose and the goodness of a Divine
heart. They are strong with the power of God
and clear with the wisdom of God, and tremu-
lous with the love of God. "All things work
together for good to those that love God."

Ah! now I see. I set my glass of faith on
a dim and wavering shore, but I sight the
tally. Its stars of hope move stately across
my tear-dimmed and storm-swept glass. And
now jeopardies rise into value and storms
have eternal significance and life is worth
living. Heroisms are not in vain, martyrdoms
pay. I bend my forehead not before the
majesty of a law, but before the heart of my
God. Is the night dark and stormy? I lay
my hand in His and walk on.

"I'd rather walk in the dark with God
Than go alone in the light."
—Rev. Charles L. Thompson, D. D.

THE SHORT STORY OF A BAY WIN-
DOW.

ANNE PATTERSON GRAHAM.

IT was such a beautiful window, to begin
with, that it is not strange it should have
a beautiful story to tell. It was not archi-
tecturally beautiful, for it was plain and old-
fashioned, and belonged to a little brown
house over which the vines clambered loving-
ly, as though to hide the fact that it was
weather-beaten and guttless of paint; but it
was weather-beaten and guttless of paint; but it
was filled with plants and pots of blooming
flowers, with some delicate feathery festoons
wreathing around the window and across the
space where the soft crimson draperies hung.
Those curtains were never drawn—hung
was very fortunate; for had they been, I fear,
notwithstanding the beauty to begin with,
the story of the window would not have been
written.

There were two people who looked at that
window a great deal, and thought it the lov-
eliest spot in the world. The one looked
down from the stately mansion opposite—
a woman grown gray and cold through long
years of lonely sorrow; the other looked up
from the curbstone below the stately win-
dows—a tiny woman, whose feet had already
grown so weary, though they had come such
a little way as yet. Both were all alone in
the world; and that, I think, was the reason
they regarded the bay window of the little
brown house with such longing eyes and
hungry hearts; for to one it represented all
she had lost, and to the other all she vaguely
hoped for. For the window held more than
the flowers and vines; the secret of its at-
tractiveness lay in the glimpse of a cozy,
homelike room, where fair-faced children
played through the day around the sunny
little mother, who moved to and fro among
them until evening came and the lamps were
lighted, when all the little faces peered
through the vines until a tall form was seen
striding up the narrow path to the brown
house, and then what a joyful flurry there
was for a bit, and what a pretty picture the
window framed!

The lonely woman in her elegant home saw
the chubby children tumbling over the tall
father, while the merry-faced little mother
with her baby in her arms looked on and
smiled. The picture was not always the
same in detail, but the warmth and love and
joy were always in it; and the sad-faced
watcher, who could not resist this evening
glimpse, sighed and sometimes fell a bitter
drop or two as she drew her curtains and
went back to her fireside, oh, so heart-
hungry! Outside, the tired "little woman"
whose face was so pale and pinched and so
pitifully young, shivered and stamped her
tiny feet to keep warm while she lingered
dully wondering why none of this beauty
was hers.

One cold, chill November evening the win-
dow looked unusually bright. The shutters
of the stately home opposite were closed, and
the mistress of the mansion was not there as
usual. She had driven away in her carriage,
and had not yet returned. Slowly, wearily
dragging her cold little feet along the street,
came the little waif of the curbstone—hun-
gry, footsore, and desolate. All day long she
had begged for only a few pennies, and now
she was afraid to go home, for hadn't old
Mrs. Grimby with whom she lived said last
night that she "wasn't worth her salt," and
that unless she brought in more, she shouldn't
have her wretched corner of a wretched pal-
let, but be turned out in the street where
"bodies and policemen would catch her?"

The child shivered with fear. Bad as was
Mrs. Grimby's hovel, and sharp as was Mrs.
Grimby's tongue, she had never known any
better home or kinder tongue, and the threat
had horrible terrors for her. She looked up
and down the wide street. It was very quiet
—surely it wouldn't be such a bad place to
stay. Then the window, so bright and cheery;
if she had to live in the street, she thought
she could stay here. There might be some
shelter in the shadow of the great steps or
the flat broad stone below. Snuggling in
the shadow of the steps as though to try the
experiment, the light grew dimmer before
the child's eyes, the sounds of the street grew
fainter; she did not hear the rumble of ap-
proaching wheels, her eyes did not open to
the broad glare of light which fell athwart
her from the carriage lamps, she did not heed
the half-mothered exclamation as some one bent over her.

When consciousness slowly returned, the
little waif opened her eyes in vague terror,
and with a stifled cry shut them again. Mrs.
Grimby's threat had come true—the bodies
had caught her! But the evil spirits were
certainly kind, for they spoke to her in sooth-
ing tones, and forced something warm into
the unwilling mouth, until by degrees the
trembling ceased and the child breathed soft-
ly in a gentle sleep.

"Over-exhaustion, cold and starvation,"
was the laconic response of a portly, gray-
headed gentleman, who beneath a stern pro-
fessional manner carried a warm and tender
heart, which accounted, perhaps, for the little
quiver in his deep voice as he repeated,
"starvation!"

"Starvation!" echoed the lady, with white
lips.

"Yes, and only one of hundreds dying so,"
was the terse reply.

"But she isn't dying, is she, doctor?"

"No, she will live; though, God forgive
me! It is almost a pity to bring her back to
the life she will have to live!" was the an-
swer, as the physician took his departure.

"Starved! O Heavenly Father, forgive
me! Starved, and at my doorstep!" and the
lady bent over the little form with all the
pent-up yearning of a womanly heart.

And when the child opened her eyes again,
it was to find herself in a loving embrace,
from which shelter she never went forth again.

The little window still frames its beautiful
picture, and the inmates of the brown house
are on the friendliest terms imaginable with
the occupants of the stately mansion who, no
longer cold and lonely and heart-hungry, are
never weary of telling the story and thanking
the Father for the blessing which came to
them through the window across the way.

ABOUT MEN.

—Mr. David M. Stone is one of the busiest
editors in New York city. He edits the *Journal*
of Commerce without an editorial assistant, and
writes every line of brief that has appeared in
that old and steady journal for more than a year—
Independent.

—President McLeod of the Reading Railroad
will now receive \$40,000 a year as salary. This
is the largest compensation given any railway official
in the country, it is asserted, except that paid to Mr.
Depew by the New York Central, who gets \$50,000.

—Mr. Charles Brandon, of Mountview, West
Virginia, who died at the age of ninety-six, was the
father of thirty-five sons, two of them the children
of his first wife, eighteen of the second wife, and fifteen
of the third Mrs. Brandon, who, at sixteen, and the
youngest of sixteen children, fell in love with her
gallant Romeo of seventy-five. Of these thirty-five
sons, seventeen entered the Union Army—the largest
patriotic contribution made, probably, by any one
family.

—Professor Tyndall, who has just reached his
seventieth year, spent his birthday in his Swiss
chalet, high up among the glaciers upon which so
much of his thought was spent more than a quarter
of a century ago. Even at seventy his gaunt and
wiry frame is equal to the minor fatigues of Alpine
climbing. It is just thirty years since his "Glaciers
of the Alps," the first of a series of exhaustive works
on the subject, was published. Since the four years
he spent among the glaciers in preparation and re-
search for his book, Professor Tyndall has entered
a warm affection for Switzerland.

—Speaking of the late Justice Miller, a writer
in the *Philadelphia Press* says: "Like Justice Brad-
ley, he was fond of mathematics, and he kept up his
mathematical studies during his later years. He
started in life as a drug clerk and spent three years
in making up prescriptions. He then went to a med-
ical school in Kentucky, and practiced medicine, after
he had gotten his diploma, for eight years. When
he began to study law, he took up the study of Latin
and acquired a thorough knowledge of the language.
However, he always decried the study of dead lan-
guages, and he said not long ago that he did not
think there was any necessity for a man to waste four
years of his life in the study of dead languages.
Said he: 'I think that the dead languages are un-
necessary and impracticable for the average man.'
They may do for rich people's sons who will have an
independent income and who are training themselves
for a purely literary life. As to boys who have to
make their way in the world, I think they are use-
less, and that the scientific studies are far more im-
portant."

ERASE THE DEAD LINE.

THE deflection of youth in which the poets are
in the habit of indulging, and which is due
mainly to a pagan ideal, makes mature life an anti-
climax. Probably if the popular impression of old
age were taken, it would be represented rather by the
very partial and inadequate picture of the cynical
writer of Ecclesiastes than by the beautiful old
Greek figure of life as a thatched house in which the
child is born, and under the roof of which his nature
expands, the house all the while growing more frag-
ile, until at last it sinks crumbling to the ground,
and the man stands erect in the everlasting sunlight.
If life were purely a matter of freshness and delicacy
of physical sensation, it would culminate early, and
decline through a long aftermath of decaying powers
and sinking vitality. Such an idea of human destiny
can be held only by those who have no spiritual
faith, or who have wasted and squandered their own
force. Life was meant to be cumulative; to add,
year by year, strength, experience, and courage, each
successive stage contributing its own special acce-
sion, and the whole structure reaching its completion
in the serenity and calmness of age. No man ought
to be willing to recognize any dead line in his life, or
to look forward to any time when he shall cease to
grow. Life ought to be, for every healthy nature,
one unquenching thirst for achievement, experience,
and expansion.

No limits are set to the human soul, although time
keeps a sharp registry against the human form. In
this century some of the greatest things have been
done by old men; men who have declined to stop
and step out of the ranks, and who have gone on
declining strength to strength and service to service
until old age has become the fruitful harvest of October,
and not the bleak barrenness of December. Physical
infirmities are not to be regarded as an effort of will,
but no man need decline because his body diminish-
es in force. Growth takes on many forms, and it
can still persist when the senses have begun to fail.
It is a great gain to banish from our thoughts the
idea of life which fixes its best period at the begin-
ning. It is a great thing to look forward to ever-
increasing gain, to think always of leading and ad-
vancing, never of retiring and retreating. The
charming old woman who began to study painting
after she was sixty years old is a capital illustration
of the spirit in which we ought all to take hold of
life. There are few who, like the great Doge of
Venice, can climb the wall of a besieged city at the
head of an attacking force beyond the age of ninety,
but there is no one who need settle down to de-
clining strength because youth is past. Life has no
limits for those who know how to live, and the joy of
it lies in moving with the tide and keeping at the
front until the time comes when there is a greater
and a higher opportunity elsewhere. —Christian
Union.

Our Girls.

SEE RESIGNED.

"YOU see how it is, my dear," he said,
taking her soft hand which had never
done very hard work, and patting it reas-
suringly. "I'm poor—only a thousand and
a year, dear—and we shall have a struggle to
get along at first."

"I don't mind that in the least," she inter-
rupted, stoutly, rubbing her cheek softly
against his hand.

"And," he pursued, graciously having al-
lowed her interruption—"we shall have to come
down to strict economy. But, if you can
only manage as my mother does, we shall
pull through nicely."

"And how does your mother manage,
dear?" she asked smiling—but very happy
—at the notion of the mother-in-law copping
out already.

"I don't know," replied the lover, radiant-
ly, "but she always manages to have every-

thing neat and cheerful, and something deli-
cious to eat—and she does it all herself, you
know! So that we always get along beauti-
fully and make both ends meet, and father and
I still have plenty of spending money. You
see when a woman is always hiring her laun-
dry work done, and her gowns and bonnets
made, and her scrubbing and stove-black-
ing done, and all that sort of thing—why, it just
walks into a man's income and takes his
breath away."

The young woman looked for a moment as
if her breath was also inclined for a vacation;
but she wisely concealed her dismay, and, be-
ing one of the stout-hearted of the earth, she
determined to learn a few things of John's
mother, so went to her house for a long visit
the very next day. Upon the termination of
this visit, one fine morning John received, to
his blank amazement, a little package con-
taining his engagement ring, accompanied by
the following letter:

"I have learned how your mother man-
ages, and I am going to explain it to you,
since you confessed you didn't know. I find
that she is a wife, a mother, a housekeeper,
a seamstress, a mender and patcher, a dairy
maid, a cook, a nurse, a kitchen gardener, and
a general slave for a family of five. She
works from five in the morning until ten at
night; and I almost wept when I kissed her
hand—it was so hard and wrinkled and cord-
ed and unlovely. When I saw her polishing
the stove, carrying big buckets of water and
great armfuls of wood, often splitting the
latter, I asked her why John didn't do such
things for her. 'John!' she repeated, 'John!'
—and she sat down with a perfectly dazed
look, as if I had asked her why the angels
didn't come down and scrub for her. 'Why'
—John—she said in a trembling, bewildered
way—'he works in the office from nine until
four, you know, and when he comes home he
is very tired; or else—'—he goes down town.'
Now, I have become strongly imbued
with the conviction that I do not care to be
so good a 'manager' as your mother. If the
wife must do all sorts of drudgery, so must
the husband; if she must scrub, he must carry
the water; if she must make butter, he must
milk the cow. You have allowed your moth-
er to do everything, and all that you have to
say of her is that she is an 'excellent man-
ager.' I do not care for such a reputation, un-
less my husband earns the name also; and,
judging from your lack of consideration for
your mother, I am quite sure you are not the
man I thought you were, or one whom I
would care to marry. As the son is, the hus-
band is, a safe and happy life to follow."

So the letter closed, and John pondered;
and he is pondering yet.—Selected.

Little Folks.

THE COVETED GRAPES.

One day in mellow autumn, when grapes were ripe
I heard beneath my arbor the patter of small
feet.
And, peeping through the shutter, saw an urchin
climb nimbly up the trellis, where the finest clus-
ters grew.

He did not know I saw him, and I did not make a
sign.
Though the grapes were rare Rebeccas, and the boy
was none of mine.

"If the little fellow craves them, shall I grudge a
bunch or two?
I will watch him for a minute, and see what he
will do."

I watched the eager longing in his eyes was
all that I saw.
So plain that, though I saw him, he was not aware
of me—

What hindered him from picking, with the fruit so
nigh at hand?
And his mouth was watering for it—I could not
understand.

But presently I heard him—for the arbor was
close by—
Say, "Mamma doesn't see me," with a wis-
'n'ul
But Dad sees everybody—she told me so to-day;
So I duss I musn't touch 'em—I duss I'll run
away."

He scrambled down the trellis; but faster than he
ran
I hurried from my window, and caught the little
man;
With willing haste I parted ripe clusters from the
stem,
And he overflowed his little hands with them.

He laughed and blushed and wondered. But his
mother's heart was glad.
At the tale I had to tell her about the little lad,
And I have often thought that older folks than he
Might remember to advantage that God can al-
ways see.

—Mrs. Mary E. Bradley.

JACK.

MARGARET J. RIDWELL.

HIS name was Jack, and he lived at G—
Corner. Not a very aristocratic name,
you will say, nor a very high-toned neigh-
borhood. Nevertheless, Jack is worthy of our
consideration. Like some other people, he
had seen better days. There had been a time
in his life when a juicy bone was not an un-
known luxury, when a soft cushion and a rug
awaited him at night. He had even known
what it was to be washed clean, and have his
coat well brushed. Jack had been kindly
treated, and was in all respects a well-be-
haved and self-respecting dog. But in an
evil hour he fell into low company. He be-
gan to absent himself from home whole days
at a time, wandering about in dirty streets
with still dirtier companions, and sneaking
home at night in a very undignified and dis-
graceful way. His tender little mistress
scolded and threatened to whip him if he did
not mend his ways, and Jack resolved that he
would turn from his evil companions and dis-
graceful habits very soon. But, alas! one
day, after following a disreputable-looking
organ-grinder for a long distance, Jack was
seized with a desire to show off. He had sev-
eral accomplishments, one of which was a
series of evolutions on his hind legs, which
his little mistress called dancing. When the
organ began to grind out the tune to which
Jack had been accustomed to dance, he pro-
ceeded to go through with his exercise, great-
ly to the amusement of sundry idle boys and
men whose business seems to be lounging on
street corners and leaning against the walls
in the vicinity of liquor stores. A crowd soon
collected, which shouted with laughter at
Jack's performance, and kept him at it until
he was ready to drop with fatigue. He had
determined to get away from the crowd and
run home as soon as possible, when suddenly
he was seized about the neck by two dirty
hands, and in a trice a chain was attached to
his collar.

Poor Jack shrieked and struggled in terror
and disgust, but it was of no use. Hence-
forth he must follow the hand-organ and
dance in the crowded street by day, and at
night his bed was a corner in a dirty cellar,
where a motley crowd of human vermin were
huddled together. Kicks and curses were his
portion, and a hard crust a luxury.

After some months of utter wretchedness,
Jack found an opportunity to escape; but his
condition was, if possible, more wretched
—Founded on fact.

than before. He found his way back to his
former home, but his friends were gone, and
so he became that most forlorn and helpless
creature—a homeless dog.

He was so lean and miserable in appear-
ance, that the very curs in the streets slunk
away from him. The children whom he ven-
tured to approach screamed and ran, while
some of the more vicious pelted him with
sticks and stones.

One night, cold, wretched and hungry,
Jack sat on the curbstone near F— Corner,
when a bright-faced young fellow came along,
and seeing the poor dog there, spoke kindly
to him, and even patted his head. Jack fair-
ly quivered with surprise and pleasure. Im-
mediately he trotted after the young man,
keeping out of sight, however, until he
stopped in front of a brilliantly-lighted sal-
oon, evidently undecided whether to go in
or not. Then Jack crept timidly up, and
touched the kind young hand with his nose.

The boy laughed, and said, "Come on, old
fellow, we'll go in."

There was a good fire and plenty of lights,
which were reflected a thousand times from
the mirrors and bottles which lined the walls
and shelves of the room. There were a good
many men and boys lounging about, drinking
at the counters, or playing a mysterious
game with balls and sticks; but they were
not unkindly disposed to Jack. One of the
roughest looking boys threw him a cracker,
which he quickly swallowed.

It was late when Jack and his friend left
the saloon, and when they started Jack
seemed to realize that he was the wisest of the
two. The strong young figure could not
stand erect or walk straight, and the poor
dog had a sorry time of it trying to follow
him. It was bitter cold, and the rain and
sleet were falling, driven by a north wind.
A misadventure threw Jack's friend upon his
face in the wet, dirty street. Jack tried to
induce him to rise, barking and pulling at his sleeve,
or even licking his face, but in vain; the poor
fellow was helpless, and all unconscious of
the fact that if left to himself he would
freeze to death in the street.

When Jack found that he could not arouse
him, he dashed up the street barking furiously;
but it was late, and so dark and stormy
that everybody was indoors. There was no
one to whom he could apply for help. When
the dog reached the corner of the street he
stood for a moment as if not knowing what
to do; then trotted over to the police station,
and barked and scratched at the door until
admitted. Jack looked eagerly into the face
of the officer who had opened the door, and
then started out, looking anxiously back to
see if the man was coming; but the prospect
outside was not inviting, so the officer simply
looked out and went back to his com-
fortable quarters, wondering what was the
matter with the dog. He had hardly sat
down when Jack came back, barking furiously.

"What on earth is the matter with that
dog?" said one.

"Go and see," said the officer in command;
and in a moment a stalwart figure in a blue
coat was following the excited creature down
the avenue.

They found the poor young fellow lying in
the street, and Jack evinced his delight by
frisking and barking, although he evidently
considered that he still had charge of his friend,
and watched the officer narrowly as he tried
to arouse the boy and get him upon his feet.
Then he followed them back to the station,
and looked on while they tried to bring the
poor, half-frozen, poisoned boy to his senses.

The next morning when he left the court-
room, with a gray-haired father who looked
as if his heart was broken, Jack went too;
for the officer had told them that, but for the
dog, the young man would have been found
dead in the street. Jack has an honored
place in a comfortable home to-day. He is
petted by the whole family, and is a loyal,
faithful friend to the boy whose path is so
beet by licensed traps and pitfalls provided
by the State that he needs the very dogs to
protect him against them.

Tell me, my friend, who is the more worthy
of our esteem—Jack, or the licensed poison-
er on the corner of our streets?

Through Aunt Serena's
Spectacles.

"Shorter and shorter now the twilight glows
The days, as through the sunset gates they crowd."

GLADLY are the shades drawn to shut out
the cheerless autumn afternoon—the cold
gray sky, the rain-blurred landscape, the wet brown
leaves whirling through windy spaces, and a few for-
lorn pedestrians who splash and struggle against the
disagreeable. Inside are brightness, and color, and warmth,
and home happiness. Shall we not gather cozily
about my table, and have a pleasant chat in the soft
lamplight? There are many, many things I would
like to say to you, and I have no doubt you have
equally as much to say to me. But, though you re-
ceive my messages regularly, I rarely hear from
any of you.

I suppose that most of us have settled down to
read work for the winter—have decided what books
to read, have joined some reading club or Chautau-
qua Circle, are engrossed in church work, in tem-
perance activities, or in some blessed service as King's
Daughters. But, whatever the work, dear sisters,
no matter how important it may seem to you, no
matter how much your leadership

Zion's Herald for the Year 1891.

A Special Offer to New Subscribers.

The paper will be sent the remainder of the year free to all New Subscribers who subscribe for ONE YEAR.

When the full amount of the Subscription Price (\$2.50) is received, their paper will be credited to JANUARY 1, 1892.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the months offered free), and forward the money between this and January 1. The price of subscription can be paid to the publisher in charge, or forwarded direct to the publishing office, by post-office order or bank check; or when these modes of sending are not available, the currency can be forwarded by mail at our risk.

We hope every minister will announce this offer to his congregation, and secure a large number of new subscribers.

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The paper contains an average of forty-two columns of reading matter per week, and costs but five cents per number. Each issue contains a large amount of fresh editorial matter, and articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper.

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A. S. WEED, Publisher,
36 Bromfield St., Boston.

Review of the Week.

Tuesday, October 28.

A mutiny of Siberian convicts occurred on a steamer at Yakutsk.

The matter of execution by electricity comes up in the Supreme Court.

Secretary Noble has denied the request of Mayor Grant of New York for a recount of that city.

The Salvation Army in New York has decided to erect a large building in that city as a memorial of the late Mrs. Booth.

Two thousand and ninety-nine congratulatory telegrams, containing 74,494 words, have passed through the Berlin office for Count Von Moltke.

Wednesday, October 29.

The town of Apalachicola, Fla., suffers a loss of \$100,000 by fire.

Trouble between the Radicals and Conservatives in Switzerland has been renewed.

The legality of Speaker Reed's rulings on the quorum question is to be tested in a New York suit.

The King of Portugal, yesterday, received the captains and officers of the United States cruiser "Baltimore."

Mrs. Harrison has accepted the position as President of the National Society of the Daughters of the American Revolution.

Prof. Harper began his series of lectures on Bible Study at the Young Men's Christian Association Hall last evening, thus opening his Bible study school.

Secretary Balfour is being received with much attention in Ireland, where he is investigating the condition of the peasantry, with a view to relieving their distress.

Two young civil engineers, James Herdman, of Concord, O., and Edward Cooper, of New York, were struck by a train on a New York, New Haven & Hartford Road yesterday and killed.

Governor Page, of Vermont, has astonished the public by generously appointing his Democratic rival for the governorship as chief of staff, and the Democratic candidate for Congress in the Second District in 1892, also, as a member of his military family.

Thursday, October 30.

The control of the Reading road has been formally acquired by the Vanderbilts.

Mr. and Mrs. Henry M. Stanley sailed on the "Trentonic" from Liverpool, yesterday, for New York.

Heavy floods have done much damage in Mexico, loss of life being reported from Jalisco. The government is aiding in the work of relief.

Members of the British Iron and Steel Institute spent yesterday in Lynn and Boston and wound up the day by a banquet at the Vendome last night.

The Brazilian government has issued an order for the conversion of 5 per cent. bonds into 4 per cent., the interest on which shall be payable in gold.

The people of New Hampshire are prosperous. The increase in savings bank deposits over the previous year was \$5,438,428. The total deposits amount to \$65,727,019.

Friday, October 31.

Dr. Henry J. Bigelow, the eminent surgeon, died at Newton, aged 72.

Dr. Justin's dynamite cartridge has a successful test at Perryville, N. Y.

A monument to the memory of the heroes of the "Jeanette" expedition was unveiled yesterday at Annapolis.

The Cuban tobacco growers and cigar makers are urging the Spanish Government to enter into a reciprocity agreement with the United States.

The Rhode Island State House Commission has decided that the State needs a million dollar Capitol, and offers prizes for designs.

The freestone cutters, who went on a strike eight months ago, have finally been obliged to yield, after the union had paid out \$11,000 to support the idlers.

Richard Watson Gilder, the editor of the Century, has been speaking from trucks in New York in behalf of the candidates of the People's Municipal League.

The Secretary of the Navy has decided to award to Harrison Loring, of Boston, the contract for supplying three sea-going steel tugboats for the navy at a cost of \$97,214 in all.

The Secretary of Illinois granted permission for the organization of the Chicago Air Ship Company, to operate and experiment in air ships and balloons; capital stock, \$200,000.

Saturday, November 1.

Brazil has reduced the export duty on coffee from 11 to 4 per cent. to take effect after Jan. 1 next.

Steamer "Vizcaya" and schooner "Cornelius Hargrave" collided off Barnegat, and it is reported that 81 lives were lost.

The population of the United States is officially announced to be 62,490,240, exclusive of white persons in Indian Territory, Indians on reservations, and the people of Alaska.

Eleven German life-boat men were drowned while trying to rescue the crew of the British vessel "Eric Berendson," which was wrecked off Slieve. Only one of the vessel's crew was saved.

Postmaster Ritchie, of Leavenworth, Kan., excluded from the mails the entire mail edition of the Leavenworth Times because it contained a list of articles won at a raffle at a Catholic church fair during the early part of the week.

A despatch from Little Rock, Ark., says: "The opinion of Judge Caldwell of the United States Circuit Court on the original package

case of H. M. Van Vleet, of Iowa, was filed to-day. It discusses all the questions raised. The court holds that the act of Congress and the laws of the State are valid.

The London Times publishes a parting interview with Henry M. Stanley, Stanley accuses Troup of using violent language and making vague charges. He says that all the rear officers were offended by his first report to the Emin Relief Committee on the condition in which he found the rear column; that he cannot modify the charges he then expressed, and that it remains for those officers to tell their own stories.

Monday, November 3.

The public debt was decreased \$3,068,012 in October.

William O'Brien and John Dillon arrived at New York.

A parochial school fight is imminent in Cincinnati.

Rev. David Gregg, of this city, has accepted the call to Brooklyn.

Robbers got \$15,000 from the Wells-Fargo office at Meadville, Penn.

The Comte de Paris and suite sailed for London on board the "Servia."

Since the outbreak of cholera in Japan the number of deaths has been 29,911.

Count Von Moltke will devote to charity birthday contributions amounting to 100,000 marks.

Defaulter Kimball was, on Saturday, at Worcester, sentenced to seven years in state prison.

Rev. Phillips Brooks celebrated the twenty-first anniversary of his ministry at Trinity Church yesterday.

The business portion of Chillicothe, Ill., was almost entirely destroyed by fire yesterday.

Thirty-seven buildings were burned.

Rev. Father Ignatius, a Benedictine, who is designated as an Evangelist Monk of the British Church, opened at Horticultural Hall, yesterday, a week of mission services.

The packing firms of Armour & Co., Swift & Co. and Morris & Co. have purchased 3,000 acres of land at the southern end of Lake Michigan, in Le Sueur County, Ind., and will remove their immense plants to that point, where they will establish a vast manufacturing centre. They expect a population of 150,000 within five years.

LATEST DISCOVERIES OF SCIENCE.—One of the most valuable and interesting Series of Papers ever published will be contributed to The Youth's Companion by Prof. Norman Lockyer, of South Kensington Museum; Sir Richard S. Ball, Astronomer Royal of Ireland; Prof. C. A. Holden, of Lick Observatory; Prof. C. A. Young, of Princeton University; Prof. Shaler, of Harvard; and Camille Flammarion, the famous French astronomer.

As winter draws near the subject of Lamps is often discussed. A good lamp is a household blessing, and a poor one often proves a curse to its owner. There is an advertisement headed "Lamps" in this paper which combines instruction with timely information on this important subject, and we advise a careful reading of it by our readers.

THREE SUBLIMITIES.—There are three sublimities—one of rest, one of motion, and one of value. The first is the Alps, the second is Niagara, and the third is the rich Chamber Suit, complete in solid English oak, for \$25, sold by PAINE'S Furniture Co., 48 Canal Street. It is an Egyptian puzzle to understand how the price can pay for the labor alone.

King among Liniments is Johnson's Anodyne, because it can be taken internally by every one.

Washday's labor lessened and the clothes white and clean by using World Soap.

The Conferences.

NEW ENGLAND CONFERENCE.

(See also pages 2 and 7.)

Boston District.

Boston Preachers' Meeting.—A class-meeting was held on Monday morning last.

Next Monday the Evangelical Alliance meets in the Meisemon, so that there will be no Preachers' Meeting. At the Evangelical Alliance the subject will be, "The American Institute of Sacred Literature," the speakers being Prof. W. R. Harper, Ph.D., and Rev. A. E. Dunning, D.D.

First Church, Temple St.—On Wednesday evening a very entertaining and instructive lecture on "Eight American Authors: Their Homes and Haunts," was given by J. White McComman, A. M. The lecture was finely illustrated with stereoscopic views of the faces of our great poets and pictures of their dwellings, many of these houses being ivy-covered, with rich historical associations. The lecturer handled the subject in a charming manner, quoting felicitously from their writing as he told the story of the lives of Lowell and Whittier and Bryant and Holmes and the other leaders of our literary life. On Sunday last five were baptized, one received from probation, and two by letter.

South Framingham.—On the first Sunday in October three were received on probation, four in full connection and two by letter, and several children were baptized by the pastor, Rev. E. W. Virgin. Sickness has interrupted the work, especially in the Sunday-school.

The public schools have been closed on account of diphtheria. The Sunday-school superintendent, Mr. C. T. Boynton, has lost two children, and one child is still very sick. His brother, Irving Boynton, has also lost his only child—a little boy five or six years old. The church property here is located on Irving Square, and the county commissioners have widened the street in front, and seriously encroached on the church's bounds. The trustees will employ counsel to protect the rights of the society.

Wollaston Heights.—Rev. Luther Freeman, the popular pastor of this church, and wife, were given a pleasant welcome on their return from their wedding tour of six weeks through the Province. The reception was held at the parsonage. The large company thoroughly enjoyed the social hour. A beautiful poem, written for the occasion by a celebrated author, was read, also a humorous one written by one of the members. Mr. and Mrs. Freeman were presented during the evening with a handsome quartered oak sideboard. Friends were present from Chelsea, Gloucester, Winstchester, and other places. Rev. Chas. L. Goodell, of Boston, delivered his lecture, "Heroes in Homes," in the church on Thursday evening. The lecture was humorous, eloquent and interesting.

North Boston District.

Hudson.—In the lecture course of the Methodist church Bishop Warren lectures Thursday, Nov. 13, and Chaplain McCabe Tuesday, Nov. 25. This is a grand chance for the Methodists in that vicinity to hear these great men.

Lynn District.

Mr. Bellingham, Chelsea.—This church is carrying out a plan inaugurated this year to raise \$1,000 annually as a sinking fund to pay off the debt on church and parsonage.

East Boston, Bethel.—The 51st anniversary of the Sabbath-school was held Nov. 2. In the morning, Dr. Bates preached on the subject: "The Civil, Political and Religious Problems of To-morrow Settled by the

Childhood of To-day." At 2.30 and at 7 p. m. the exercises were by the officers, teachers, and scholars. Total membership, 944; conversions, 60. More than two hundred children whose parents are connected with the church, are members of this school. The volumes in the library number 1,350.

N. E. SOUTHERN CONFERENCE.

New Bedford District.

Fall River.—Rev. Walter J. Yates writes, Nov. 3:—

"Chaplain McCabe was with us yesterday in Fall River, and opened the new missionary year grandly. In the morning he addressed the Sunday-school of First Church, and they responded with a subscription for the year of \$250—considerable more than double what they gave last year. In the evening all the Methodist churches united in mass meeting in Academy of Music, which was packed full, and large numbers were turned away. The Chaplain was at his best, and the grand total of subscriptions shows a prospect of \$1,700 as the gift of the year. This is an advance of 50 per cent. on the previous record. It is possible we may make up the round \$2,000. One brother heads the list with \$500. The meeting was a grand opening of the new campaign. The music was a specially interesting feature of the occasion. The Sunday-school orchestra of the First Church with the chorus choir, re-enforced by the united choir of the other churches, led the congregation in the singing. It was a happy, harmonious, inspiring time. This concludes our week of missionary effort, which was opened the previous Sunday by Dr. S. L. Baldwin preaching in three of the churches, and on Monday evening giving his fine illustrated lecture on China. To-night we organized a Methodist Social Union of the city."

VERMONT CONFERENCE.

St. Johnsbury District.

Sheffield.—Sunday, Oct. 19, was a red-letter day at this point. Fifteen of the recent converts received the ordinance of baptism. Most of these were young people. Several others are to be baptized shortly. A good work is in progress here, and Bro. J. S. Allen, the pastor, is greatly encouraged.

Richford.—We are pleased to hear of the serious illness of Rev. S. B. Currier. We learn from a private note that it is feared by his friends that he is at the point of death. He is absolutely helpless—not being able to move either hand or foot. Neuralgic pains have left him in a pitiable condition. He has not been able to take nourishment, save a little warm milk, for several days. His brethren and friends will remember him at the throne of grace, also praying for the blessing of God upon his companion.

West Burke.—Rev. L. Dodd delivered his temperance lecture here on last Sabbath evening, and is said to have held the closest attention of his audience. The District Ministerial Association is planned to meet here Dec. 16-18.

Danville.—A pound party has just been held in the new parsonage, which was attended by nearly seventy persons. It is said that the house, completed and furnished, is one of the finest buildings in town, and is a worthy addition to the structures that have lately been erected in the village. A local paper states that for this condition of things the Methodist society and the town of Danville are indebted in a large degree to Rev. John Morse. Bro. Morse is contemplating a series of revival meetings, mainly conducted by Rev. and Mrs. Hatfield, of Boston.

EAST MAINE CONFERENCE.

Bangor District.

Dover.—Bro. Day is having good success. The tide is rising. At the quarterly meeting recently, seven were baptized and three were received into the church. The love-feast was a season of power. The congregations are large, the Sunday-school is prosperous, the League has nearly doubled in numbers within the last few weeks, and the outlook is most encouraging. The finances are also in a healthy state. The "Reynolds System" has been adopted, and is vigorously worked. The pastor's salary has been increased. This church loses by death a "mother in Israel"—Sister Lydia Mitchell. The society was remembered in her will.

Guilford and Sangerville.—Prosperity smiles upon these towns, both temporally and spiritually. Our people are encouraged by the steady growth of all their church interests. Revival meetings are now in progress, and souls are being converted.

Estes and Corinna.—Bro. Hamilton is much encouraged in his work. Five have been converted since the Foxcroft camp-meeting. An advance has been made on the preacher's salary. Our "financial system" has been adopted and is a success.

Clarendon District.

Rev. L. T. Fowler, a supernumerary preacher living at Chesterfield, preached at the Methodist Church at Marlborough last Sunday on the veteran and worn-out pastors who are on the supernumerary list. He gave a very interesting and touching discourse. Mr. Fowler was the first pastor of the M. E. Church in this village, and was instrumental in founding the church here with only nine members, who at the end of one year increased to thirty. Rev. J. W. Bean, the present pastor, notified those original members who are now living that Bro. Fowler was going to preach, and many of them were out to hear him. A liberal collection was taken for the supernumeraries.

Rev. J. W. Bean and the writer attended the Centennial of New England Methodism at People's Church, Boston, last week, and greatly enjoyed the sessions. I have God's half century's experience as a member of the Methodist Church. My good Methodist father and mother took Zion's Herald over sixty years ago, and I remember when a boy of seeing the picture on the first page of an angel with a trumpet, saying, "Behold, I bring you good tidings of joy which shall be to all people. I am a subscriber to this excellent paper, and enjoy reading it very much."

CHARLES SMITH.

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A giant in strength! Matchless in purity! Unsurpassable in the glow and beauty of its finish! It imparts to linen, etc. no other starch can give. It is the standard of the laundry in its wonderful strength, purity and economy, never varies in quality, and free from color.

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THE YOUTH'S COMPANION

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Only a few of the many Remarkable Announcements of Authors and Articles engaged for the Sixty-fourth Volume of THE COMPANION can be presented in this advertisement. The Publishers will be pleased to send the Complete Prospectus together with Specimen Copies of THE COMPANION on application.

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Four Articles of great value to any young man desiring a College Education:
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A Series of Papers describing the characters of the leading Trades for boys and Occupations for girls. They give information as to the apprenticeship required, the wages to be expected, and the qualities needed to ensure success in the trade or occupation.

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The Marquis of Lorne has contributed an extremely interesting account of Life among the Highland Peasantry of Scotland, illustrated by drawings made expressly for THE COMPANION by Her Royal Highness the Princess Louise.

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